Vol 51; Oct 10, 1914 — Vol 51: Have 24/25

Rev. Alexander Allen
305 Palm Ave
13oct12

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The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—OCTOBER 10, 1914 NO. 24

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 37 East Twenty-eighth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year. Postage on foreign subscriptions $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

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ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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REMEMBER that your work comes only moment by moment, and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, "How shall I go through this day? I have such-and-such work to do, and persons to see, and I have not strength for it." No, you have not, for you do not need it. Each moment, as you need it, strength will come, only do not look forward an hour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.—*Priscilla Maurice.*

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VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 10, 1914 NO. 24

EDITORIALS AND COMMENTS

"Restatement and Reunion"

WHATEVER impression is made on the mind by the book *Foundations,* this much at least is past gainsaying; that it is the effort of men genuinely desirous of solving the problem of irreligion and unbelief. Starting from a false premise, towit, that essentially supernatural doctrines cannot be believed *ad literam* in the present age, they proceed by a method which might be described as cutting from the cloth of available doctrinal postulates a garment which will gall no one at the armholes, no matter what his intellectual proportions may be. The method may or may not commend itself; we have commented upon it already. But it is at least an essay toward something which badly needs doing and as such is commendable. When, therefore, the editor of *Foundations* offers to the public a volume in which he proposes to show the direct connection between restating the faith and healing the sad divisions of Christendom, we are led to expect a valuable contribution to the literature concerning the most laudable and exalted ambition of reunion. Any sane book on reunion is important. A book treating of reunion by a deeply religious man and a learned and gifted priest of the Church is especially important. The book of the champion of restatement should be exceedingly important. For restatement is intended to be a very practical matter. It is meant to yield results in a more general acceptance of Christian doctrine. The vision of a leader in the work of restatement should be very far-reaching and include the practical step of union in fact which is to follow upon the practical step of union in theory.

Having these expectations in mind we have read Mr. Streeter's new book* with a keen sense of disappointment. What he offers is neither new nor practical. For surely compromise as a method is as old as humanity and older than the Christian religion. And since it has ever been before the eyes of a divided Christendom, and ceaselessly dinned into its ears by the voice of worldly wisdom, and repeatedly tried without effect, it stands fairly branded as impractical. Any kind of unity is the gathering of things or persons about a centre. The Centre of Christianity is a fixed thing. It is discoverable in one place only. Any centre made by men will not be central. The discovery of gold in California, the finding of silver in Colorado, the opening of the Panama canal, may draw the centre of population nearer and nearer the Rocky Mountains. Nothing, however, will draw the Meridian of Greenwich any nearer the Rocky Mountains. The furious advance of Historical Criticism, the development and growth of demonstrated psychological data, the wonderful strides made by natural science, may draw the centre of religious mentality this way or that. But the pull of popular belief or unbelief can have no effect upon any revelation that was made by the Person Jesus Christ. That must remain fixed. And if it is objected that the fact of the Meridian of Greenwich being an arbitrary conventional line and scientific "mean datum" unfits it for being a good analogy for Christian Revelation, we reply that its arbitrariness is the exact point of analogy. Measurements must be taken from something, whether they pertain to religious formulae or geodetic survey. In one case Man has been arbitrary and drawn a line. In the other God has been arbitrary and drawn a line. So that when men shall say Lo here is Christ, or Lo there, we shall know what to do.

It is particularly disappointing to find that Mr. Streeter's book is not written from the Church standpoint at all, but rather from that of Liberal Protestantism. He and his associates rest without resentment under the title of Modernists. Modernism may be roughly defined as an effort, made first by certain Roman theologians, to hit upon a Christian apologetic which would retain the form of Catholicity while permitting a large personal liberty as to the content of it. It is an attempt to reconcile views actively hostile to the supernatural element in Christian dogma with the traditional form of that dogma. The method has commended itself to men like Mr. Streeter who, in spite of the liberalism which characterizes them, are really the product of the Catholic revival in the Church of England and what might be called the second and third generation of Tractarians. But in the book under discussion Mr. Streeter has abandoned anything that can be called a Modernist position, for that position is firmly founded on the premise that there is a Catholic Church with an essential teaching function which must not utterly lapse. A phrase from the book is sufficiently significant. He says:

> "It may well be that the present situation is transitional and that in the course of time, perhaps a generation or two, perhaps many generations, a theology commanding general acceptance will again be evolved. But so long as there is no greater agreement than at present obtains among hostile critics or philosophical theologians, it would seem that anyone who builds his faith primarily on their conclusions, cannot be without apprehensions that he is building his house upon the sand."

The hope then, of union, must be in the ultimate agreement with each other of those who think, rather than with a final revelation. And restatement, as a means thereto, must be the effort to put forth something doctrinal to which as little objection as possible can be taken and which will offend the fewest people. Hinting as to the method to be pursued, he says:

> "I have been pondering how I could present to my own mind the essential elements of the Christian message in such a way as to render it independent of all those subtleties of historical criticism or metaphysics, the hazardous and conjectural nature of which are best known to those who have most closely studied them."

And in so saying the author must bid adieu to all thought of a teaching authority anywhere save in the agreement of men seeking a "base equality and an evil peace" for which no price is too great.

And such an authority will be no authority but a mere

---

* *Restatement and Reunion.* A study in First Principles. By Burnett Hillman Streeter, Fellow, Dean and Lecturer in Theology and Classics of Queen's College, Oxford; Theological Lecturer of Hartford College; formerly Fellow of Pembroke College; Editor of *Foundations.* London and New York: The Macmillan Co.

convention—a gentlemen's agreement. Authority and timidity are strange bed fellows, and it is difficult to imagine the apostles to whom was committed the first teaching authority going about their work speaking softly lest they should seem to throw down the gauntlet to hostile criticism or wake the sleeping giant of irreligious skepticism.

Also, it is fair to ask what shall the Church teach while we wait for an acceptable theology to be evolved? Whence shall we look for its evolution to begin? What shall we teach the plain and unlearned to whom meanwhile the question of theology will never be academic?

The answer to this question Mr. Streeter gives us in his chapter called "The Simplicity of Christianity." We are to teach these three things: "Love God; love thy neighbor; on these two commandments hang all the law and the prophets." "Let him take up his cross and follow Me." "If any man will do His will he shall know of the doctrine whether it be of God." These things are commended on the ground that "we find here no refinements of casuistry, no intricacies of dogmatic definition; nothing which is easier to the expert than to the man in the street; nothing in which the wise and understanding have any advantage over babes."

The chapter quoted only lacks speciousness by reason of the very apparent and deeply religious motive of the writer. For nothing more likely to attract and hold the superficial and "liberal" religious consciousness could well be selected. These are the things upon which all men are agreed, even frankly unchristian persons. The brotherhood of man, the personal example of the man Jesus Christ, and the validity of religious experience as evidence—it is a meeting place for all. But how to maintain it is a question not answered. For Mr. Streeter still clings to the Modernist fallacy that superstructures can be reared and made to stand firmly without foundations. He elsewhere speaks, in his own cause, of the hopelessness of establishing anything after the authority of reason has been overthrown. If Christian dogma must be accepted, reason being *nolens volens*, then the worthlessness of doctrinal expectation is established and nothing matters. A perfectly sound syllogism. But it works both ways. For these unimpeachable sayings of our Lord are not doctrines but ethical precepts which cannot stand alone. The first doctrines of Christianity are the doctrines that establish Christianity. Any religion must first account for itself before it can proceed to be a guide to man. Any religious authority must justify its own existence before it can exercise itself. The primary doctrines of religion are those which vouch for its right to teach and account for the content of its teaching. These can only be the narrative of the life, death, and subsequent activities of the Person Christ Jesus. The wisdom of God the Holy Ghost has guided the Church to the formulation of expressions of faith strictly and only as regards the Persons of God in Trinity and the historical events which marked the earthly experience of the Second Person. There are no ethical precepts in the creeds. If a man can believe the one he can follow the other. If he cannot believe the one, then the other can have no higher meaning to him nor any greater force in moulding his character than something in which he has exercised and followed only his own common sense and his personal tastes. The authority of the Church (or anything else) to teach such utterly reactionary ethics as those of Christianity must be established first, by evidence which will be as supernatural in its nature as are Christian ethics themselves. Level Christ and His Life to the level of human experience, and the most exalted ethical ideals set forth by Him have reached a point at which no missionary can urge them upon a Mohammedan to whose experience and knowledge of the world they are utterly alien.

But Mr. Streeter is prepared, apparently, to accept all of this, or nearly all. His remarks on religious experience are a perfect *pis aller* of subjectivism. He appeals to the "consensus of the saints of all the Churches," forgetting that it is peculiar to human beings not to rejoice in normality. The only creature of God which will not invariably follow the rut of its type is man. And notably so in religion. Here individualism breaks loose and works its greatest havoc. Not only in morals does any chance man thank God that "he is not as other men." And the authority based upon a consensus of religious experience would be in the unenviable position of needing, more than any other sort of authority could need it, an answer to the ready objection, "It does not appeal to me," and at the same time stand self-robbed of the right to formulate any such answer. For the only standard which is estopped from faulting private judgment is private judgment.

IT IS TO BE EXPECTED from what has been said, that when Mr. Streeter moves on to the question of reunion he would follow the only deductions toward which his premises point. Mutual concession and mutual contribution are the keynotes of his position. He is overfond of the political analogy which is always disastrously faulty when applied to religion. So far as has been vouchsafed to us, the will of God is quite indifferent to forms of government so long as truth and justice, religion and piety, are at least tentatively established among us. Consequently federation of any sort that will produce peace and quiet he holds to be commendable. Applied to religion, however, the analogy falls apart at two points. One is that the Church is and must be a kingdom of which Christ is King, and with a unique royalty in which is the sum of legislative, executive, and disciplinary powers. Provinces of a kingdom may not federate with each other; their unity is based upon their loyalty to the king, rather than their loyalty to each other. The bond of brotherhood must owe its strength to the fact of fatherhood. Hence, while brothers may establish a *union* among themselves, all the *unity* they can ever have is in their father. And it is inconceivable that, as regards the Church, this internal relation should not be reflected in an external relation. Christ called His realm "My Kingdom." It is to an uninspired writer that we are indebted for the term "the Republic of God."

The other weak point in the political analogy is this. Christ's Kingdom, by his own statement, is not of this world, though it is, to an extent, in this world. The bulk of His people, while still in His Kingdom and still in the fullest possible sense His subjects, are not here to take part in any federation. It is manifestly impossible to achieve or maintain a valid unity of the Church in this world which would be out of unity with the Church in the next world. And a federation of the fullest reality and the widest scope made among the various dismembered parts of visible Christendom might still be by reason of its very solidity and binding force the most monstrous schism of the ages, if it had federated upon a basis different from that which makes saints, both living and dead, parts of the *Corpus Mysticum*. Departed saints are in no position to make concessions in the interests of earthly peace. The author, supporting his appeal to the *consensus sanctorum*, quotes the hymn:

> "Finding, following, keeping, struggling,
> Is He sure to bless?
> Angels, Martyrs, Prophets, Virgins,
> Answer 'Yes.'"

Let us turn his illustration upon himself and ask if the voice from the realm of sight will likely lend its support to that theology which is to be "evolved" for the purpose of a more general acceptance in the realm of faith?

THERE IS PROBABLY no new argument to offer along the line of thought that each part of Christendom should and must make its contribution to the sum total of truth and virtue which will characterize a final Christian unity. And Mr. Streeter offers no new argument. His contention that every part of Christ's family should cleave to what truth it has is beyond criticism. It is that moiety of truth which God uses to produce holiness in sincere souls however far removed they be from contact with the visible Church. But, really, it seems that the time had almost come when serious books may seriously maintain that the Anglican Church possesses as its *peculium* and is ready to offer as its chief contribution, "comprehensiveness." "What then," says the author, "does the Church of England stand for? The answer is becoming clearer. History, overruled by Divine Providence, has determined for her beyond any other Church the character of comprehensiveness." It is amazing that the Anglican Communion should boast of having produced that which is, however one regards it, an accident and a transitory state, and pride herself solely upon that which is by its nature negative. For comprehensiveness, in so far as it is a virtue, is the virtue by which anything which ought to be at unity in itself is able to bear without flying asunder an incipient but lasting disunion. If there is a truth to be held and taught, it must be regrettable that all men do not hold it and teach it alike. The Church proves herself to be divine by enduring the conflicting views of her members while, as is to be hoped, they are progressing toward unanimity. The

Church is a great school, and in a great school there must be grades. Pupils are not stationary in those grades but are ever moving forward into fuller knowledge. And however divinely inspired or humanly besotted a member of any wing of Anglican thought may be, he must, if sincere, believe that it is but a question of time when all his contradicting brethren will admit that he is right. Comprehensiveness, then, is that by which our loving Anglican Mother bears with the tardy and arrested development of her children, the while she hopes and prays that every one of them will ultimately become sound and complete in mind and body. And we submit that in the final gathering together of the dispersed members of Christ into a visible unity, if the Anglican Church brings forth as its contribution only its comprehensiveness—that is to say, if the only increment on the original talent given to this Church shall turn out to be comprehensiveness—it is to be feared that He to whom we must render account will feel that we are returning to Him, not His talent, but only the napkin in which we have wrapped it to lay it away.

It must be admitted with sorrow that in so far as Mr. Streeter is representative of the Modernist mind in the Anglican Church, no real help can be expected from that school in the work toward reunion. To have produced the book we are discussing, a Churchman must utterly and fundamentally have abandoned any Catholic conception of the Church. The things that separate Christians are not superficial. It is in their souls that they are divided. They flew apart at definite fundamental points in doctrine; that is, in the theory of Christianity. Where the breach began, there, if ever, must the rejoining begin. And if, on the Catholic theory, Christ founded a Church to teach and uphold His revelation, then that Church must hold fast that revelation until, if ever, the wanderers return. A lost soldier may find and rejoin his command if it be in permanent camp. He may never find it if it is on the march and he be ignorant of its route. It may be, to the modernist mind, ultra-conservative and obscurantist to cling to the literal statements of revelation as they have been simply and plainly formulated by the Church. But we must bear in mind that the first and ultimate function of the Church is to bear witness to the only religious truth which man has any right to consider absolute. Said St. Peter to the Apostolic College, "Of these men who have companied with us must one be ordained to be a witness with us of His resurrection." It was not the only work for which St. Matthias was chosen, but it was the first. Until men are ready, as our author says, to wait for and follow an "evolved" theology, this living witness must be their point of union; of such union as they desire and such union as is possible. And though the trend of thought in a given age be away from the burden of that testimony and, as our author says, many of our best minds and worthiest souls are quite unmoved by it, yet must that witness be borne.

For the Church is not in the world to save souls. That is Christ's personal work. The Church brings souls to Christ and Christ to souls that a personal contact may do the work. She is not to win members; for that is the work of the Holy Ghost. She is to bear witness to what has been committed to her, whether men will hear or whether they will forbear.

ANSWERS TO CORRESPONDENTS

B. A. A.—Thilly's *History of Philosophy* (Holt, $2.50); Hyslop's *Elements of Ethics* (Scribner, $2.50); Josiah Royce's *Philosophy of Loyalty* (Macmillan, $1.50); Ottley's *Christian Ideas and Ideals* (Longmans, $2.25); Martensen's *Christian Ethics* (T. & T. Clark, $2.25).

F. W. H.—Several books expounding the Anglo-Saxon-Lost-Tribes theory were written by Charles A. L. Totten and were published by Our Race Publishing Co., New Haven, Conn.

Anti-Roman.—(1) We do not know the particulars concerning either of the incidents.—(2) J. J. Crowley was never connected with the Episcopal Church so far as we know.

J. H. H.—We do not know the religion of the leading British generals.

Nothing short of the Life of the Eternal Son of God—the Holiness, the Purity of God, is the standard at which we are to aim; *that* is to be reproduced in our circumstances; the Divine Perfections are to be translated, reproduced in *our* life, *our* home, *our* trials, *our* difficulties, *our* age of the world. Let us ask ourselves, What is the special likeness of Christ that He would reproduce in *me*? What are the features of His Life that He calls *me* to imitate? What pattern would He set before me in my work, my circumstances, my difficulties? What are the inspirations of grace that He would urge me to cultivate and cherish?—*Bishop Hall.*

GRACE TO WITHSTAND

FOR THE EIGHTEENTH SUNDAY AFTER TRINITY

THE power to do is largely a result of the power not to do. Voluntarily inhibition is necessary to the accomplishment of any good work. We speak of a great actor's "restraint," of an eloquent speaker's "suppression," of a keen debater's "imperturbability," of a fighter's "magnanimity," etc., implying by such expressions that unusual ability is coupled with unusual self-control. An emotion so associated with force as anger loses its force unless it is controlled; since anger without restraint becomes petulancy, which is a weak and merely annoying quality. Every power is gained by fasting of some sort and by the spirit of prayer, which is right desire.

The Chosen People were prepared for their mission in the world by the dual law of duty and restraint; but only two positive duties appear in the ten Commandments: "Remember that thou keep holy the Sabbath day," and "Honor thy father and thy mother." There are nine prohibitions against transgression.

It is not difficult to understand why this should be so. After generations of slavery, and led among people as non-moral as the Canaanites, the Children of Israel had need to learn first what not to do in order to attain the ideal that was revealed to them. Men may not follow the dictates of "nature" and arrive at either God or His laws. Morality is a revelation quite as much as spirituality; and the way to both is by "keeping the body under."

We know this, however, all of us. The problem is *how* to refrain. For most of us, sin is not a matter of ignorance, but of weakness or deliberate choice, because righteousness is not considered worth the effort. We have no power of ourselves to help ourselves.

There is no hope for us except by the grace of God; but by the grace of God there is all the hope in the world, and in the world to come.

What then is grace? It is more than help, more than protection. For the practical purposes of that which we are at present considering, we may define grace as the revelation of God's estimate of us and His will for us. It is the revelation made to us of our sonship in Him—that we are His beloved children for whom He is eternally planning and working with an infinite measure of that loving and careful foresight that endears our earthly parents to us. Grace (restricting its meaning in this sense) is this fact made apparent to us so forcibly that our hearts are lifted in love to God until we know and keep the First and Great Commandment; and knowing and realizing the First we cannot but keep the second.

In point of time, the first business of life is to deny ourselves; to be other-loving, whether of mankind or of law; and we cannot come to any real knowledge of God until we exercise the law of self-lessness, or are willing to exercise it. That is, saints know God and love Him by serving Him (already having forsaken the love of self, and having put away their sin); and "sinners" know and love Him the moment they lay self and sin at His feet. For we cannot quite believe that we are the children of God while we live as though we were the children of Satan.

But we know that we are the children of our Father. Even those who deny the Revealer have accepted the revelation of sonship after a fashion. If there be a God we must be His children; for there is that within us that is akin to Him. The image of Himself that He made into man cannot be effaced; and He has sent His Spirit into our hearts to cry Abba, Father! Our hearts are hungry without Him though we have all else besides. We ache to cry out our burdens and our sorrows to Him, the unfailing Confidant. Hope and vision and future are lost unless they end in Him; and in Him there are always hope and sight and things to be!

"With pure hearts and minds to follow Thee, the only God; through Jesus Christ our Lord"; that is grace to withstand the temptations of the world, the flesh, and the devil; and "this is the true grace of God wherein ye stand" as the second lesson for the evening says; and "we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

R. de O.

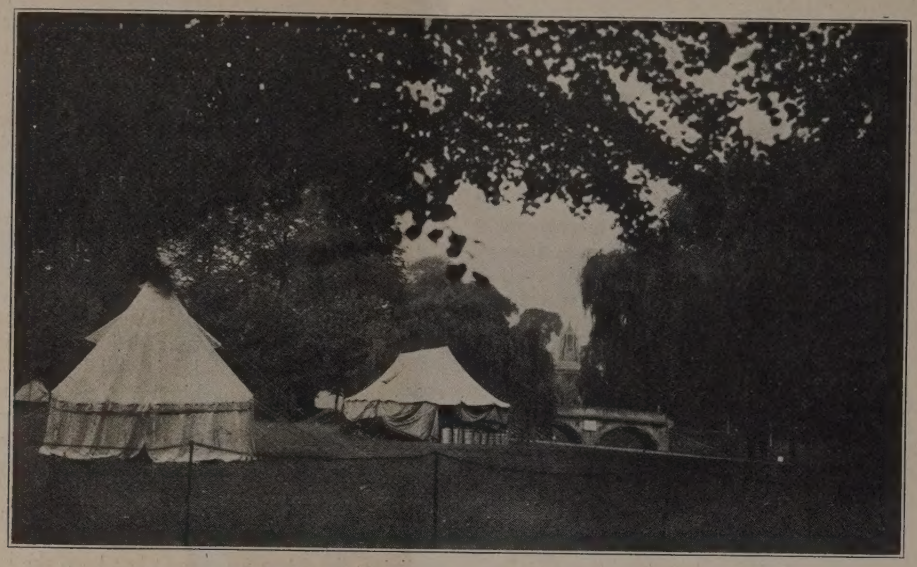
Why should we, then, burden ourselves with superfluous cares, and fatigue and weary ourselves in the multiplicity of our ways? Let us rest in peace. God Himself inviteth us to cast our cares, our anxieties upon Him.—*Madame Guyon.*

BLUE MONDAY MUSINGS

By Presbyter Ignotus

TO me, sitting in the fragrant rose-garden here almost in sight of King's College Chapel, in Cambridge, England, with Great St. Mary's bells booming out the hours, has come a blotted postcard, dated Ostend, August 24th: it is from one of our common friends, my dear Yvonne, whose picture has twice appeared in these columns.

"We are passing terrible hours. Papa went to the front three weeks ago with his regiment, the Third of the Line. They marched toward Tirlemont, where day before yesterday there was a terrible battle, eighty thousand Germans against ten thousand Belgians. Almost all Papa's regiment were killed; but we learned yesterday that he survives, though gravely wounded. We do not know where he is, as all communication is cut off, so we cannot go in search of him. The fighting was heroic. His men, with superb *élan*, wished to sacrifice themselves to gain time for the French. We live no more! The Germans are expected here."



HOSPITAL TENTS, ST. JOHN'S COLLEGE PADDOCK
Cambridge, England

DELAYED IN THE MAILS, and written just before the English marines landed, bringing reassurance against that last dreadful anticipation, the little message helps to make the horrible tragedy more real. Here, all that I see as I write is the quintessence of peace; yet a stone's throw away are white hospital tents in college courts and cloisters, where wounded soldiers lie, and tramp of cavalry sounds all through the night. In London, marching troops are as frequent as they seemed in Paris or Berlin, when American travelers used to run to the window every time they heard the bugles, to enjoy the pageant prepared (they thought) for their delight. And, sight far more moving, one meets continually squads and companies and regiments of volunteers, still in civilians' dress, but already swinging along in unison, moved by a common purpose.

"Brave boys are they,
Gone at their country's call;
And yet, and yet, we cannot forget,
That many brave boys must fall."

In the earlier days of the Great War (how many years ago that seems, though it was only six weeks!) the recruits looked less promising, as if they were largely the unemployed, or at any rate the less educated classes. But now there are business men leaving their offices, university and public school men touching elbows with miners and farm laborers; the true democracy of service appearing as Americans knew it in the Civil War and to some extent in the Spanish War. I heard the other day of a squire enlisting with a party of his own villagers, to serve side by side in the ranks; and that means far more here than it would with us at home, where we should take the equivalent spirit rather as a matter of course. I read a letter yesterday from a gallant young Englishman living in America, declining an offered commission on the ground that he was too ignorant of military science to take such responsibility, but announcing that he was to sail by the next steamer in order to do his duty among the privates.

What did the newspapers print before the war? I turn their pages in vain to find anything of American affairs beyond the fluctuations of the market; Mexico has ceased to exist, apparently; and nothing is heard round the world except the rattling of sabres, the roll of artillery, and the rush of military preparations. A weekly American review is my only evidence that anything else is happening anywhere. The British papers try, I believe, to be truthful. They give a separate column to the German Marconi bulletins, which they print at length; and they contradict mystical stories which are proved false with commendable promptness. Thus, yesterday's papers gave a detailed account of the murder of a Scottish Red Cross nurse by German soldiers, name, date, and place all being given, together with the authority for the report; but this morning I read that the whole account has been proved fictitious.

It is as if we had moved backward a hundred years to the Napoleonic wars—though the masses of men engaged are larger, and the engines of destruction far deadlier. Nation against nation, kingdom against kingdom indeed; and it seems probable that some of the states now neutral may yet be involved. Italy is fretting at the Austrian policy in Albania; Turkey is mobilizing, and the other Balkan states are waiting her action; Holland and Switzerland have every man available under arms. In some remote corner of the Continent, they say, an old prophecy has long been circulated, that when men could fly like birds, the last great war would come, with ten kings fighting. Well, here are the Kings of England, Belgium, Servia, Prussia, Saxony, Bavaria, Würtemberg, Montenegro, and the Emperors of Austria and Russia, involved; and the Mikado comes later, for good measure, with the French Republic besides. Let us hope it may indeed prove "the last great war."

HAVE YOU HEARD that rather interesting tale, told by a British diplomat, of a Prussian attaché's declaration, years ago in Rome, that the Kaiser would never make war till after 1913? The reason he gave was this. In 1849, Prince Wilhelm of Prussia, rather out of favor at home, was traveling, and encountered a Romany fortune-teller, who saluted him as "Imperial

Majesty." He laughed, and demanded of what empire he should be head. "Of the new German Empire," she replied. "When to be established?" Whereupon she wrote down this:

"1849 + 1 + 8 + 4 + 9 = 1871."

"How long shall I reign?" he queried; to which came this reply:

"1871 + 1 + 8 + 7 + 1 = 1888."

"And how long shall the Empire endure?"

"1888 + 1 + 8 + 8 + 8 = 1913."

The first two answers were right enough, at any rate.

One of the good results of the war is a revival of religious feeling. The Belgian churches are always crowded; but from France comes word of a great turning towards God on the part of men heretofore indifferent or skeptical. If only the new Pope, rid of Merry del Val and all he stood for, will prove himself worthy the name he has chosen, France may once more become a Christian state.

Here in England the churches are thronged at services of intercession, wherein the wounded, the dying, and the dead of both sides are impartially commended to God's mercy, and peace with victory is besought; and at the ordinary Sunday services the men in uniform sometimes outnumber those out of it. I heard a priest say from the altar the other Sunday: "We do not want any young men in the choir from now on; the boys will serve. Their place is in the ranks." And everywhere there is that same feeling, that it is a crusade to end war, by breaking the power of militarism and so assuring a permanent peace. But I must say no more about the war, or I shall lose my neutrality!

I have just read one of the most stimulating books of the year. It is Mr. H. G. Wells' new volume of essays, *An Englishman Looks at the World*—rather absurdly named, if by one who takes all knowledge to his province, but really much better than its name. Mr. Wells is one of the few writers of our day who thinks before he writes; who has convictions about matters of importance, and is not afraid to express them; who dares be visionary, knowing that where there is no vision the people perish. One does not need to agree with him always to enjoy him and profit by him; but I am clear that nobody can read this volume of his without finding much that compels agreement. When he writes of America, for example, he is not perfectly informed, he has not always a right perspective; but his criticism is friendly and suggestive. It startles one to be told that, had all immigration ceased after the war of 1812, and the birth-rate of that period kept up till now, we should have had a larger population of colonial-ancestored people, practically homogeneous, than all our immigration has given us; but Mr. Wells seems to prove it. His comments upon private and public virtues as valued among us, or as illustrated by the "leaders" in the yellow papers, are very good and just; and his democracy, though vastly different from the old individualistic ideal of the Social Contract School, is splendid and sane. I never read a presentation of the case for Preferential Voting and Proportional Representation so clear as in his essay on "The Disease of Parliaments." Our diocesan conventions might profit by what he has to say therein. A chapter on Public Libraries is eloquently demonstrative of the Carnegie folly. His indictment of Sociology as a Science carries weight, however much one may demur to the negative he offers, in answer to the question, "Is there a People?" But I think, on the whole, his studies of "the Great State" are best worth while of all the articles here collected; and if he seems too theoretical, it must be remembered that already some of his yesterday's theories are to-day's commonplaces. What a pity that to such a man the Church of England has never spoken persuasively and illuminatingly!

He who hath appointed thee thy task, will proportion it to thy strnegth, and thy strength to the burden which He lays upon thee. He who maketh the seed grow thou knowest not how, and seest not, will, thou knowest not how, ripen the seed which He hath sown in thy heart, and leaven thee by the secret workings of His good Spirit. Thou mayest not see the change thyself, but He will gradually change thee, make thee another man. Only yield thyself to His moulding hand, as clay to the potter, having no wishes of thy own, but seeking in sincerity, however faint, to have His will fulfilled in thee, and He will teach thee what to pray for, and will give thee what He teacheth thee. He will retrace His own image on thee line by line, effacing by His grace and gracious discipline the marks and spots of sin which have defaced it.—*Edward B. Pusey.*

BISHOP OF ZANZIBAR LEAVES LONDON

Returns with No Information as to Workers in German Possessions

ALL ENGLISH NEWS RELATES TO WAR

The Living Church News Bureau
London, September 22, 1914

THE Bishop of Zanzibar (the Rt. Rev. Dr. Weston) has now left England on his return to his diocese, sailing by the *Matiana via* the Suez Canal. The Universities' Mission at headquarters is still without news of members of the staff working in German East Africa, all attempts at communication having failed. It is hoped that the Bishop, when he gets back, will be able to obtain some information concerning them through

RT. REV. FRANK WESTON, D.D.
Bishop of Zanzibar

channels not available from London. I am sending herewith a photograph of the Bishop of Zanzibar.

The Welsh Suspensory Bill

With reference to the Welsh Suspensory Bill, which has now been passed under the revolutionary Parliament Act, Viscount St. Aldwyn said in the House of Lords that they could only enter their strongest protest against the unfair manner in which it was proposed to treat the Church in Wales by this Bill, and much more strongly against the time and manner in which the "Act" was proposed to be placed on the Statute Book. "If the verdict of the constituencies," declared Lord St. Aldwyn, "should be against the policy of the government, then I have every confidence that this act, at any rate, will be repealed, because it does not deserve the respect of its opponents."

History Repeats Itself

The *Church Times* reproduced in its columns last week the opening part of Shakespeare's *King Henry V.*, as being appropriate to the matter of the Welsh Bill. It runs as follows:

"Act I. Scene 1.

"Enter the Archbishop of Canterbury and the Bishop of Ely.

"Canterbury. My lord, I'll tell you; that self Bill is urged
Which . . . had indeed against us passed,
But that the scambling and unquiet time
Did push it out of further question.

"Ely. But how, my lord, shall we resist it now?

"Cant. It must be thought on. If it pass against us
We lose the better half of our possessions.

For all . . . which men devout
By testament have given to the Church
Would they strip from us."

So does history repeat itself.

The Case of Bishop Polk Cited.

In the discussion in the correspondence columns of the *Church Times* concerning the question of clergy and the call to military service, the case of Bishop Polk (of Louisiana) has been cited as conclusive in favor of the view that the clergy may legitimately serve as combatants. *"Presb. Amer."* writes, in reply, that the Bishop's action in abandoning his diocese, and drawing his sword against his country, they are not called upon to judge at this late day; but the Church in the United States did, in effect, warn him that he would not be allowed to resume his place in the House of Bishops, when by a joint resolution of the two houses of General Convention it was—

"*Resolved*, That it is the sense of the . . . Church in the United States of America, that it is incompatible with the duty, position, and sacred calling of the clergy of this Church to bear arms."

A Bishop's Stirring Address

The Bishop of Kensington has recently given a stirring address at the mid-day service of intercession at St. Martin's-in-the-Fields, Trafalgar Square, in which he said that the "established heart," spoken of by the Psalmist, is a heart that is firm as a rock. It is neither unduly elated by the news of victory nor unduly depressed by the report of disaster. Scare headlines do not influence it. The strength of God is the unseen strength that is decisive in battle and in all crises. The decisive power in this war is not in things material, but in the spirit which animates our troops and our nation. Intercessions followed the address, which the Bishop conducted. Subsequently one hundred men recruiting at the St. Martin's schools were drawn up in the churchyard, and the Bishop, after a few fitting words, gave them the Church's blessing before they left to join the West Kent regiment.

The secretary of the S. P. C. K. writes that a band of willing helpers is sending out three copies of the placard, "A Call to Prayer," to every parish in the United Kingdom. This represents a circulation of nearly 50,000 copies. They are also sending out by other means 75,000 copies of a larger placard for display at railway stations and on public boardings, etc. The Society's funds will have to meet the cost, unless there are special contributions for the purpose.

A "Censored" Service

It appears that the labors of the English chaplain in Dresden, the Rev. C. A. Moore, for the numerous English residents there, have been unceasing, and his firm attitude in all matters affecting the honor of the Church has won the respect even of German officials. For one week the Church was closed by order, but after strong and continuous protests the chaplain obtained permission to have an early Eucharist and Matins and the Litany. The first of these services was under a curiously strict censorship. The church sign had been removed; no bell was allowed. Four policemen guarded the outside of the building, whilst various distinguished Germans were present within. A Professor of International Law from Leipzig "watched" as a linguist and a private detective. Exception was taken to the prayer for the King, but on being informed that the King of Saxony was also included they were not only satisfied but highly pleased. The *Benedictus*, with its "That we should be saved from our enemies and from the hand of all that hate us," worried the censors, who were merely puzzled when the priest asked if they could not imagine spiritual enemies! On being assured that the petition, "to be his defender and keeper, giving him the victory over all his enemies," had been omitted, the Litany was "passed."

J. G. HALL.

MARK THOSE MEN whose life is hidden in God, so that of themselves they make no account. Thus can they delight themselves fully and freely in all that which God is doing, apart from the thought of themselves; and to them therefore it is true that heaven and earth are theirs, and all things are theirs, and fulfil their will, because the will of God is their will. And their cup overfloweth with joy even here below, because in all things they have a joy and delight that is steadfast and full. Whilst they walk with God, all is peace. For in Him sorrow is not sorrow, and pain is not pain, but all is peace and rest, all that God willeth, to them is sweet and pleasant. Nor is it only that to them the will of God is sweet. It is more than this. For to them He gives the fair sunshine of His comfort, and the blessed joy of heaven, even here below. So that they live already as it were in heaven.—*Henry Suso.*

PEACE SUNDAY IN NEW YORK CHURCHES

Official Service Held at the Cathedral

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, October 5, 1914

NEW YORK responded magnificently to the President's proclamation. Peace Sunday will go down in the history of ecclesiastical affairs in the metropolis. Christians and Jews observed the day; intercessions for peace arose from Cathedral, synagogue, church, and chapel; large contributions were made to the Red Cross Fund, and thanks were given for the good example of the President of the United States, and all that are in authority.

At the Cathedral of St. John the Divine, there were, as usual, four services, eight, ten, and eleven in the morning, and four in the afternoon. At the mid-day service the modified Morning Prayer with special prayers as set forth by the Bishop of New York was used. After verses one, four, and five of Hymn 89, "Saviour, when in dust to Thee," had been sung as the Introit, kneeling, Bishop Greer began the office of the Holy Communion and preached the sermon, which is printed in this issue in the place of an editorial. The offertory anthem (from Gounod's "Gallia") was

"Now behold, O Lord, look Thou on my affliction; see, the foe hath magnified himself.

"Jerusalem, Jerusalem, O turn thee to the Lord thy God, O turn thee unto thy God."

The hymns used at this service were:

194—God of our fathers, Whose almighty hand;

418—O God, our help in ages past;

228—And now, O Father, mindful of the love.

Evening Prayer was said with special prayers. An address was made by Dean Grosvenor and the Rev. Dr. C. F. J. Wrigley, rector of Grace Church, Brooklyn Heights, N. Y., preached the sermon.

Dr. Wrigley declared that apart from the question as to who was immediately responsible for the war, there were certain conditions that must ultimately be blamed.

Militarism in the first place, as it is manifested in every government in the world to-day, is a constant factor in producing armed conflict, militarism is governed by force. To govern by force, large armies and navies are necessary, and armies and navies foster the growth of a military caste who live by war. Nationalism, or that nationalism which springs out of an exaggerated patriotism, is another factor. A third factor is business profit. Ferrero, the Italian historian, says that all wars have followed the lines of trade and have been brought about by the world's business demand far a large profit. Peace can never come to Europe or to any of the world's people until the great causes of war have been eliminated or at least seriously limited. Religion contributes to prosperity. If nations, like men, will seek first the Kingdom of God and His righteousness, they also shall find that all these things shall be added unto them.

The anthem after the third collect was taken from a hymn by St. Anatolins (A. D. 458) "Fierce was the wild billow, dark was the night." Other hymns at this service were:

327—Thou, Whose Almighty word;

176—For all the saints.

For the convenience of out-of-town Churchmen and other visitors to the Cathedral the following revised list of week-day services is printed:

The Holy Communion (in chapel) at 7:30 A. M. Prayer for missions at 12:00 noon. Evening Prayer at five o'clock. On Mondays and Saturdays this service is said in St. Saviour's chapel, without music; on other days it is choral and is held in the Cathedral.

Trinity Church also was crowded to the doors, the main edifice being reopened on that day after its extensive repairs. The pulpit was draped with the American flag. Dr. Manning preaching at the morning service, said in part:

"God is speaking to us through this war. He speaks to us through the storm of human passions and the wild conflict of human wills even as He speaks to us in the cyclone and the earthquake. He gives us the fateful gift of freedom—the power to do good or evil in our own little sphere, but He does not abdicate His Throne to us. We may disobey Him and destroy ourselves, but we cannot finally defeat His purpose. He overrules even our evil—doing to His own good ends. 'The Lord is King be the people never so impatient; He sitteth between the cherubim be the earth never so unquit.' God is showing us as men have never seen it before the mad-

ness, the horrible, unmeasured wickedness of war. He is showing us that such strife as this is as needless as it is wicked. He is making us see at last that the conditions which make such war possible are in our own hands. Through these fearful events God is showing us once again the need of true religion in the world. Christianity is the one thing that has not failed. Great armies and battleships have failed. These certainly have not served to maintain the world's peace. Philosophy and mere intellectual culture have failed. But wherever the spirit of Jesus Christ is, there to-day is the spirit which desires only brotherhood and love and peace."

Election of Trustees

Official ballots have been sent to the Alumni (three years' course men) of the General Theological Seminary to be used in the election of three trustees to fill the vacancies caused by the expiration of term of office of Bishop Rhinelander, Rev. Ralph B. Pomeroy, and Mr. John A Dix. Designated classes were allowed to make one nomination for each order, and the nominations, as canvassed by the Executive Committee, have been published as follows: Rt. Rev. Philip M. Rhinelander, D.D., '95; Rt. Rev. William D. Walker, D.D., '62; Rev. D. Stuart Hamilton, '89; Rev. Edward P. Hooper, B.D., '04; Rev. Charles S. Lewis, B.D., '94; Rev. ZeBarney T. Phillips, B.D., '99; Rev. Ralph B. Pomeroy, B.D., '01; Nicholas Murray Butler, New York; John A. Dix, New York; W. J. Stuart, Grand Rapids, Mich. The late Bishop Spalding of Utah having died a few days before the ballots were printed, his name was omitted from the list of nominees.

The polls are now open and will close at the Seminary on Tuesday, December 15th. The new trustees will serve three years from January 1, 1915.

Tentative arrangements have been made for the Annual Midwinter Reunion on Wednesday evening, January 20th. Alumni are requested to make a note of the date and arrange to be present.

Death of Mr. Schermerhorn

Mr. Charles Augustus Schermerhorn, widely known in the real estate and insurance business in New York City and formerly president of the St. Nicholas Society, died on Friday, October 2nd, of heart disease at his home No. 1219 Madison avenue. He was seventy-six years old, the son of the late Mr. George Stevens Schermerhorn and Maria Isabelle Grimm. Following the completion of his education in private schools in this city, Mr. Schermerhorn became interested in the real estate business. He joined the Seventh Regiment N. G. S. N. Y., during the Civil War and served in the campaigns from 1861 to 1863.

At the time of his death he was a vestryman of Trinity Church, secretary and a trustee of the House of Mercy, and a trustee of the Home for the Blind and of St. Luke's Home.

Mr. Schemerhorn married in 1880 Miss Louise Schermerhorn, daughter of Dr. John P. Schermerhorn, and is survived by his wife and one daughter, Miss Elizabeth Constance Schermerhorn.

Services were held at Trinity chapel on Monday morning, October 5th, at ten o'clock.

Notable Bequests Made

By the will of Herman C. von Post, who died about a year ago, $170,000 was left to public and charitable institutions. The Church of the Holy Communion receives $50,000; St. Luke's Hospital, $50,000; The Sheltering Arms Society, $20,000; and $10,000 each to the New York Association for the Improvement of the Condition of the Poor, the Charity Organization Society, the American Geographical Society, the Society of St. Johnland, and the House of Rest for Consumptives. A large number of relatives receive substantial bequests, and servants are also beneficiaries.

Clerical Changes in New York

Several clerical changes in the diocese have been announced. After twenty-five years of service as rector of Zion Church, Dobbs Ferry, N. Y., and the charge of several chapels on the east bank of the Hudson river, the Rev. Robert M. Berkeley has resigned. On November 1st he will become *rector emeritus* of the parish. The Rev. Royal H. Balcom having resigned as rector of St. Barnabas' Church, Irvington, to engage in missionary work under Bishop Thomas of Wyoming, has been canonically transferred from this diocese. The Rev. H. I. Oberholtzer has become assistant minister at St. Matthew's Church, Manhattan, and will be a special student at the General Theological Seminary. Until recently he was vicar of St. James' Church, Spokane, Wash.

The Rev. Edwin Hill Van Etten, formerly a curate at Trinity Church, Boston, has become rector of Christ Church, Broadway and Seventy-first street, Manhattan, in succession to the Rev. George Alexander Strong. Mr. Van Etten officiated and preached for the first time as rector on Sunday, October 4th.

A MAN who habitually pleases himself will become continually more selfish and sordid, even among the most noble and beautiful conditions which nature, history, or art can furnish; and, on the other hand, any one who will try each day to live for the sake of others, will grow more and more gracious in thought and bearing, however dull and even squalid may be the outward circumstances of his soul's probation.—*Francis Paget.*

PHILADELPHIA CHURCH OVER-CROWDED

Unique Condition at St. Luke and the Epiphany

ROMAN PRIEST APPLIES FOR ADMISSION TO AMERICAN COMMUNION

The Living Church News Bureau
Philadelphia, October, 5, 1914

THE Church of St. Luke and the Epiphany has been having experiences unique in the history of churches. Some times within the past year the attendance upon the afternoon services was so large that the city served notice upon the rector that it would be necessary to leave passage ways in the aisles for the safety of the congregation in case a fire should break out. Now upon a petition being presented by counsel for the corporation to the court, Judge Ralston has directed a decree terminating a deed of trust for an endowment fund, created by the church corporation with the Pennsylvania Company for Insurance on Lives and Granting Annuities.

In April 1895, St. Luke's Church was in need of an endowment fund, and the Pennsylvania Company agreed to invest all the trust funds in suitable securities. The church paid over to its trustee a United States bond for $1,000, $935.35 in cash, and later $200 in cash. No other funds or securities have been paid over by the church to the trust company, for in 1898 St. Luke's parish was merged with the Church of the Epiphany. There has been, however, an accumulation of income so that on March 1st of this year there were in the hands of the trustee, securities amounting at par value to $4,500 and cash amounting to $474.45. By virtue of the consolidation the church became possessed of an endowment amounting to almost $600,000, and vested with the church building, real estate, and other physical property, the latter formerly belonging to the corporation known as St. Luke's Church. The court was informed that the endowment fund is amply sufficient to insure the maintenance of the present parish and its activities, and needs no further addition to the former endowment.

A Roman Priest Conforms

The Rev. Clement Capozzi, O.S.A., formerly connected with the Roman Catholic parish of Our Lady of Good Counsel, this city, has renounced his allegiance to the Holy See and has applied to Bishop Rhinelander for admission into the Communion of the Episcopal Church. Father Capozzi was born at Bari, Italy. He received his education partly at the College for the Propagation of the Faith and partly in the Augustinian International College, in Rome. He was sent to this country about four years ago by the General of the Augustinian order and was attached to the great Italian parish of Our Lady of the Good Counsel, Eighth and Christian streets, where he is very well known amongst the Italian people. Father Capozzi states that his conversion from Papalism is the result of a crisis in thought and in conscience by which he has long been troubled. His study of history has convinced him that neither the "imperialism" of Rome, nor the "anarchism" of Protestantism can represent the Church founded by our Lord Jesus Christ. In the "democracy" of the Episcopal Church, however, he finds the ideal of Christian society. Father Capozzi is now at the Episcopal Divinity School, where he is busily engaged in preparing for early publication a defence of the principles which led him to renounce his Roman Catholic obedience.

The Indians' Hope Association commenced the year's work with corporate Communion and an address by the Rev. C. P. Hutchinson in the chapel of the Church House, on Monday, September 28th.

A Cornerstone Laid

On the afternoon of Thursday, September 17th, the cornerstone was laid for the new parish house of St. Andrew's Church, Yardley, Bucks county. At this town the work of the Church has been developing under the leadership of the Rev. Lloyd Dexter Rhodes, and the old parish house proved too small for the work. The stone of the new building was laid by the Rev. W. C. Emhardt, rector of St. Luke's Church, Newtown, under whose general supervision the missions of that section of the diocese has been placed.

Divinity School Opens

The Divinity School opened its doors for the work of the year, Thursday, October 1st. A large class was entered. The progress of this school in the Church has been steady and healthy for some years. Under the wise direction of Dean Groton all the departments have been improved in efficiency and the income greatly increased. The faculty expect that this will be the best year in its history.

A Clergyman Resigns

The Rev. Arnold Harris Hord, who has been rector of St. Michael's Church, Germantown, for several years, presented his resignation at a recent meeting of the vestry. Mr. Hord found this necessary since he has been troubled with increasing weakness in the throat for some time, and now finds it impossible to continue his services. This action on the part of the rector of St. Michael's has caused great grief to his congregation, by whom he was much beloved. Mr. Hord still continues to hold the position of registrar of the diocese.

CHICAGO WILL HAVE A SCHOOL OF RELIGIOUS INSTRUCTION

Subject Presented to Clergy and to Sunday School Institutes

DIOCESAN MISSION WORK PROSPERS

The Living Church News Bureau
Chicago, October 5, 1914

THE Round Table of the clergy of Chicago and suburbs held its first meeting of the fall and winter series on Monday, September 28th, at the Church Club rooms. The speaker of the morning was the Rev. James Wise, rector of the Church of the Holy Comunion, St. Louis. His theme was "The Church School of Religious Instruction," as it has been established in St. Louis, where it has already attained marked success as a diocesan influence. The chairman of the meeting was the Rev. Charles H. Young, who is the president of the Diocesan Board of Religious Education, and who made a brief address stating that our D. B. R. E. is preparing to open just such a school in Chicago during the current fall, complete announcements concerning which will be ready before long. Much interest has centered in the plans for this new departure in our diocese, the gist of the project being as follows: to hold, probably on Thursday evenings, commencing sometime in November, at a centrally located address, an evening series of classes in Religious Pedagogy, the Gospels and the Life of our Lord, the Old Testament, the Apostolic Church and Biblical Geography, the Prayer Book and the Christian Year, and Missions and Social Service. Each of these subjects is to be studied for eighteen consecutive weeks (with recesses at Thanksgiving and Christmas), and each subject to be taught by one of the clergy of the diocese, the combined group of leaders thus comprising the faculty of the C. S. R. I. These classes will close at 9 P. M. every Thursday, and the courses to be pursued are to be, in the main, those which have been carefully compiled already by the General Board of Religious Education, whose headquarters are at the Church Missions House in New York City. These courses are authoritative and are scientific, and are designed to promote individual study by each person enrolling as a member of the above school. The membership is open to all Church people, and is by no means to be confined to the Sunday school teachers of the diocese. In St. Louis parents of Sunday school children have enrolled as members of the school, as have also vestrymen and their wives, and numbers of adults not at all connected with Sunday school work, but desirous of devoting some systematic time to the study of one of the above six courses of religious instruction. The hours on Thursday evenings are not to be devoted to lectures on the part of the faculty to their various groups, but are to be recitations on the part of the members, who are to devote a reasonable amount of time at home to the preparation of each lesson. The only expense will be a small enrollment fee (probably $1.00) for the course, and the purchase by each member of the text books recommended by the faculty in the course selected. The subject is to be brought again before the clergy at the round table meeting to be held in the Church Club rooms at 11 A. M. on Monday, October 12th, and the full data concerning the faculty, the place of meeting, and the general plan will then be presented and discussed. Thus far the members of the faculty already selected and appointed by our D. B. R. E. are as follows: Religious Pedagogy, the Rev. Charles H. Young; The Gospels and the Life of our Lord, the Rev. J. J. Steffens; The Old Testament, the Rev. E. H. Merriman; The Apostolic Church and Biblical Geography, the Rev. Dr. James S. Stone; The Prayer Book and the Christian Year, the Rev. Leslie F. Potter; and Missions and Social Service, the Rev. Dr. J. H. Hopkins. The Rev. Frank E. Wilson, secretary of our D. B. R. E., is to be the secretary of the school.

This whole project was brought before the West Side and West Suburban Sunday School Institute on that same evening at St. Andrew's Church, and before the South Side Institute on the 29th at St. Elizabeth's Church, both by the Rev. James Wise. It is doubtful if any new project has been presented to Chicago Church people for several years past which has aroused more instant interest and enthusiasm than the above, wherever it has been described in any detail. It is hoped also to interest all the other diocesan units or work, such as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King, and the Woman's Auxiliary, as well as Churchmen and Churchwomen who are not affiliated with any special organization whatever, parochial or diocesan.

Meeting of Board of Diocesan Missions

The quarterly meeting of the Board of Diocesan Missions was held in the Church Club rooms on the afternoon of Thursday, October 1st. For the first time the diocesan officers of the Woman's Auxiliary had been invited to be present, and most of them were accordingly in attendance. The Bishop stated that progress had been recently recorded in several of the missions of the diocese, notably at Libertyville, where the title to the property had finally been cleared and placed in the Bishop as a corporation sole. The debt on the rectory at Wheaton has lately been paid off in full. At the new mission in Irving Park a congregation of fifty is worshipping regularly, and steady growth is reported. St. Mary's mission, Morton Park, has received a gift of $1,200 for their building fund. The Cathedral clergy house must build part of a "party wall" foundation on one side, as a new building on the lot adjoining is being planned, and the clergy house, it has been learned, is legally obliged to build this foundation wall. The board voted a letter of appreciation to the Rev. Thomas M. Baxter, deacon, for his pioneer and extensive work in recently canvassing the neighborhood of West Englewood for the data needed to form a new mission in that locality. A list of 99 communicants has thus been enrolled, and weekly or monthly pledges aggregating over $600 a year have been secured. The board voted to ask the Bishop to establish this new mission as soon as possible, and provided the necessary appropriation. The new church building at Auburn Park (the Church of the Annunciation), is now approaching completion, after the fire of last winter, and will soon be ready for occupancy. The Rev. Arnold Lutton is the priest in charge. By a rising vote the board expressed its regret at the prospect of losing Dean Sumner from the Cathedral, the Dean having announced on the Feast of St. Michael and All Angels his acceptance of the Oregon election. The Bishop gave a brief review of the long list of improvements which had been added to the Cathedral plant and work during Dean's Sumner's administration.

The Chicago papers commented editorially on Wednesday, September 30th, concerning Dean Sumner's acceptance of the Oregon election. Many handsome things were said in this public way concerning the wide influence for better citizenship which the Dean has exerted in recent years, and universal regret was expressed at the prospect of his departure from Chicago.

Woman's Auxiliary Meets

About seventy-five Churchwomen belonging to the Woman's Auxiliary attended the Quiet Day for women at the Cathedral on Tuesday, the theme of the day being "The Unsearchable Riches of Christ," and the various texts for the five meditations being taken from the *Benedictus*. Luncheon was served by the Sisters of St. Mary, in the Mission House, the Rev. C. A. Cummings of the Cathedral staff reading from Fr. Congreve's new book on *The Interior Life*, during the luncheon. The Rev. Dr. John Henry Hopkins conducted the services and gave the meditations.

The first monthly meeting of the Chicago branch of the Woman's Auxiliary for the current season was held on Thursday, October 1st, in the Church Club rooms, with an attendance of 163 representing forty-nine parochial branches. The address of the morning was made by Mrs. Hermon B. Butler, the newly elected diocesan president. The offering was given to the general fund of the diocesan branch of the Auxiliary.

Reception at St. Edmund's

At a largely attended reception given by the people of St. Edmund's Church at the parish hall to the Rev. and Mrs. H. B. Gwyn last week, addresses were made by the Rev. Geo. D. Wright, the Rev. J. W. Nicely, and the Rev. H. B. Gwyn. A purse of gold was given to the priest in charge. Mr. Nicely, who was the Presbyterian pastor in charge of what is now St. Edmund's Church before the building was purchased from the Presbyterians, suggested in his address the starting of a rectory fund, and the project was taken up with such interest that several subscriptions were volunteered at once. The subscription list was headed by the Rev. G. D. Wright, who thus returned to St. Edmund's $15, which he had received some years ago from this mission as an expression of appreciation for some two years of volunteer help in holding services during the earliest days of this now large and growing congregation. The Rev. C. H. Young, and the Rev. Walter S. Pond were among the South Side clergy who attended this reception.

A Growing Parish

Christ Church, Harvard (Rev. Benj. E. Chapman, priest in charge), has more than doubled the membership of its Sunday school since last February, has organized a flourishing branch of the Woman's Auxiliary as well as several athletic clubs for boys, men, and girls, and has largely developed the social life of its congregation. The Rev. B. E. Chapman was appointed last January to take charge of this active work, which was formed many years ago, and under its recent leadership by the Rev. F. E. Brandt and the Rev. R. S. Hannah, has built a strong foundation for the present very encouraging growth.

Mrs. John Henry Hopkins addressed a meeting of the women workers of Grace Church, Hinsdale (the Rev. E. H. Merriman, rector), on Wednesday, September 30th, in the parish house, her theme being "The True Ideal of Working for the Church."

The Midnight Cry

Sermon at the Peace Day Service at the Cathedral of St. John the Divine, New York

By the Rt. Rev. DAVID H. GREER, D.D.,LL.D., Bishop of New York

"At midnight there was a cry made—Behold, the Bridegroom cometh; go ye out to meet him" (St. Matthew, 25:6).

THE parable to which these words belong, whatever else it teaches, pictures in vivid form what seems to be a law or method of human progress. It is this: not only that good comes out of evil, which is a matter of common or not uncommon observation, but that it often comes, the very greatest good out of the very worst and blackest form of evil, when the evil is so great, so terrible, and so appalling, when it is midnight, and the lamps have gone out, and it is dark, very dark, and men's hearts are failing them for fear, because in the darkness they have lost their way; then it is that the cry is heard: "Behold the Bridegroom cometh: go ye out to meet him!"

Let us make that thought our theme—The Midnight Cry. And first I remark that when evil comes, the overwhelming evil, or the great calamity falls, crushing out our courage and blotting out our hope, for ourselves and for our race—standing in those ruins, in their very midst, and with an experience of them, then it is that something like a feeling of despair is apt to come and touch and take possession of us, and like a heavy mantle, wrap its darkening folds about us. What is the use of trying to hold fast and hard, through struggling toil and sacrifice, to some ideal life? Why not let it go? What is the use of trying to make the world better, to lift it up to a higher plane of thought, feeling, and action; to lift it up to the law of love as the law of human life? What is the use? What are all our efforts worth? What do they amount to, when we seem to make out only so little progress but at times no progress at all? Or when in a moment something comes, to break, to shatter, to scatter, all our hopes and plans and all our best attempts?

It is indeed a midnight time in human life, and some of the noblest natures in the annals of mankind, the purest and the best, have had experience of it. It is in fact only they, or chiefly they, who have known and felt it. Not those who seem to get on in this world so well and so contentedly without God, but those who cannot get on without Him, to whom life without God has no value and no meaning, and yet from whom at times God has seemed to hide Himself and to be so far away and so indifferent to them. In various ways has this experience come to them; when, in the confusion, the bewilderment, the desolating darkness of some great personal suffering or loss, when some sharp sword has pierced them to the quick, some hard and heavy blow has felled them to the earth, and they cannot see or feel or find their way to God in whom they had before so implicitly believed. Or when some high and holy aim, some great and worthy cause to which they had committed themselves and for which they had labored, and which, as the cause of God, they felt must surely win, has failed and been defeated, and God does not seem to care: as though there were no God!

And yet while this is true, how often is it also true that it was in the darkness of that midnight hour, not in the joy and beauty of a brilliant noon-day of prosperity and peace, but in that midnight darkness, when all reality seemed to be blotted out, when God Himself for a time seemed to be blotted out, that then the voice was heard, sounding through the darkness—Behold, the Bridegroom cometh; go ye out to meet him! And they did go out; they went and found and knew Him then as they had never known Him before, and with a stronger faith in Him and a richer experience of Him and a deeper devotion to Him they entered entered into the joy of His fellowship and His service in the world. We have read and studied to little purpose the Christian experience of the past if we have not seen that lesson taught and have not learned that truth.

There is one particular application of this which is in all our minds to-day, and which I wish to make. Many Christian people have the belief, the conviction, that war is not in accord with the spirit of Jesus Christ or the tenor of His teaching. Some of His words perhaps when wrested from their context seem to warrant or justify the use at times of the sword, and yet when His teaching is taken as a whole, and especially when interpreted not only by His Life, but also by His Death, the whole sublime story of His Passion and His Cross, it can hardly be disputed that the teaching of Jesus Christ, however impracticable, unworkable, or Utopian it may seem, does not in itself give approval to war. That at least is the opinion of very many of us, that the kingdom of Jesus Christ is not only a kingdom on the earth of peace but a kingdom to be established by peaceful means and methods. And with that conviction deeply rooted in us, we have wrought and labored for peace; we have tried to promote it, Peace and Goodwill among the nations of the earth, and have seemed of late to make some good and hopeful progress. A strong peace sentiment was created or evoked and very widely spread, so much so indeed that congresses and parliaments, kaisers, kings, and statesmen recognized and felt it. Peace societies were formed, peace treaties were made, peace tribunals created, and arbitral courts established in the interests of peace. It seemed indeed as though the Golden Age had come, or was about to come. War was to be hereafter the remotest of contingencies; for was not the whole world armed to prevent it? Paganism had vanished from the Christian civilization; barbarism had gone; and the international fighting code, like the duel code, if not dead, was dying, and the dawn of peace had come. Poets, preachers, prophets, and even politicians were singing and proclaiming its swift and sure advance:

> "The dawn, the dawn is on the wing,
> The stir of change on every side.
> Unsignalled as the approach of spring,
> Invincible as the hawthorn tide."

Yes, so we dreamed, we hoped, we ventured to believe. Then suddenly, in a moment, almost in the twinkling of an eye, the most colossal war in the history of the world was on. The world was amazed and dazed. It was unbelievable that it should be so, and yet so it was. It seemed as though the midday sun had been suddenly blotted out and that a midnight darkness had fallen on the earth. Or it seemed as though a comet had suddenly hit the earth and set it on fire, and that all its best possessions, all its finest treasures, its greatest and choicest values, its mental, moral, and material achievements so slowly labored and wrought, its art, its science, its culture, its philosophy, its religion, were being consumed in the flames. As an English correspondent, an author of repute, in writing to a London paper said, "The big stick of brutal force was suddenly thrust into the exquisite and delicate mechanism of civilization, and civilization stopped, stopped dead. Who bothers now," he asked, "about pictures and books and literature and painting? Who cares now to hear what Bergson and Eucken think? We are back again in barbarism, in the age of sticks and stones!"

Yes, it is all true, pitiably true; but it is not the whole truth. It is the voice of pessimism and panic, and if it can sound no other note it would better sound none. If civilization is wrecked, Christendom destroyed, and Christianity has perished from off the face of the earth, and all its fair ideals are forever gone, then quietly, calmly, and courageously, still sticking to our colors, let us go down with them and make no fuss about it.

But civilization is not wrecked, Christendom is not destroyed, Christianity is not dead. Something great and good, very great and very good, is coming from it all. We learn geology, says Emerson, the morning after earthquakes. It is a fearful price to pay, but human nature being what it is, and the orderings of the world being what they are, we have to pay the price. So from this great world-upheavel and convulsion, whose cracks are reaching out to distant lands and may reach our own, we shall see more clearly what are the real and true foundations of human life. We shall see and learn, at a fearful price, at a fearful earthquake price, that the teachings of Jesus Christ are, after all, true, universally true, as the law that binds the stars and holds the planets is true; and that whatsoever is not built upon that law of truth will be just as surely, if not just as speedily, wrecked as any physical fabric not built on the law of gravitation. We shall see and learn more clearly that the way in which to overcome the evil of the world is not the way of slaughter and violence and war, or preparation for war in the interest of peace, but the way of Jesus Christ; the hard way, the heroic way, requiring more

courage, far more courage and strength than simply to yield to Him who said, I, if I be lifted up, what I teach and what I am, I will draw men unto Me. The way of Him who said, "Peace I leave with you, My peace I give unto you; not as the *world* giveth give I unto you!"

To some extent indeed the world has learned, and learned to respect and obey, this teaching of Jesus Christ, but chiefly (not altogether, for there is much Christian work and conduct in the world, but chiefly), as something which is meant for private and personel use. It is looked upon, His teaching, His religion, as chiefly a closet affair, or as something by the way, like those little stations of the Cross which the traveler meets in the European mountains, very appealing and helpful for personal devotion and pietistic use, but when it comes to great world affairs and to the management of great world affairs, commercial, political, national, and international, when it comes to diplomacy and statecraft, then the teaching of Jesus Christ, however good and admirable, yea, and however true, cannot be made to work. And so men have tried to work the world without it, and are learning now from experience, from a sad and bitter experience, that they cannot work the world successfully without it. Politicians are learning, statesmen are learning, at a great price—or must they learn it over again at a still greater price—that Jesus Christ in His teaching, apart from all theological interpretation or apprehension of Him as the Incarnate Son of God, as most of us I presume believe that He was, that Jesus Christ, in His teaching, was the wisest, sanest, safest, and most practical stateman that has ever appeared on the scene of human affairs.

But still men are saying—our rulers, our governors, our diplomatists, are saying—the teaching of Jesus Christ is not practicable, is not workable on a large world scale and in large world affairs, and that to try to put it to work in the present state of the world would lead to very disturbing and perhaps disastrous consequences. To which it may be said with a three-fold reply. First, that if it be true, *if it be true,* then we have nothing to do with consequences. Second, that the consequences might indeed be other and better than we think. And third, that they surely could not be worse than what to-day they are in working the world without the teaching of Jesus Christ.

And so as to the result of this great and costly experience, this terrible experience through which the world is passing, shall we not be made to see that what we had supposed to be right is a wrong-right, and that we must go back and correct our premise with a better and truer right, with that better and truer right which Jesus Christ declared to be the law of human life and all human affairs? Or, reverting to the simile of the text—through all this midnight darkness, sounding in and through it all the midnight cry is heard, Behold the Bridegroom cometh; arise, and trim your lamps, and go ye out to meet Him, to welcome and receive Him, and with a fixed resolve more implicitly to obey Him throughout the whole scope and compass of your lives!

That is the duty call and summons of the hour, this dark hour of international strife; not merely to determine or to try to determine by going far afield the responsibility for it, although that of course is an important question which in time must be determined and which in time will be determined, and which therefore, suspending for the present our judgment, we should leave to time to determine. That is not only wise and right and fair; it is also the observance of that neutrality which the President of this nation has asked us to observe, and which, out of loyalty to him in his hard and trying position, if for no other reason, we should observe. But apart from this it is a question, this question of the responsibility of others at a distance, whose tendency is to make us forget or ignore or fail at least to consider to what extent we ourselves are responsible for it. If we in this professedly Christian nation had been doing our whole duty as a Christian people, not merely in teaching and preaching, or in listening or subscribing to, but in practising and obeying this religion of Jesus Christ, would there be any war in Europe to-day? But is that too much to ask of us, too much to expect of us? Possibly so. And yet it is the duty call and summons of the hour, the call which in this hour, this midnight hour, we hear—Behold, the Bridegroom cometh!

It is not a time for despondency, it is not a time for despair, it is a time for resolute and hopeful action—Behold, the Bridegroom cometh!

And confessing our sin and failure, and that we have all slumbered and slept, but trimming now our lamps of faith and hope and love, let us go out to meet Him, that we may learn of Him to find and to walk in the way of love and peace; peace for ourselves, peace for the Church of God, peace for fighting and warring nations; the way of love and peace.

In the midnight darkness the midnight cry is heard—Behold, the Bridegroom cometh; go ye out to meet Him!

BISHOP OF WESTERN NEW YORK ON THE WAR

THE Bishop of Western New York lately put forth a Pastoral Letter relating to the war, which is dated London, September 1st. The Bishop expresses the belief that the outburst of war must be attributed to none other than the devil himself. He asks, however, that the conditions in each of the militant countries be considered as showing how this satanic power should have become possible. He points to the "fierce militarism of Germany," its materialism, its anarchy, its "Godless Socialism," and the large amount of denial of the faith in its halls of learning. He points to France "trampling officially on all religions, persecuting priests and nuns and driving them forth to homelessness and hunger and hardship unutterable; degrading and defiling churches; exhibiting laughing Gallios on its boulevards as they sip their absinthe or tell the filthy tale; legalizing vice and even making a merit of the social evil." He points to Austria, "with its superstition and its materialistic people." He points to Russia as illiterate, ruled with a rod of iron, wielding the knout and persecuting the Hebrew, holding the Pole under hard rule, and with its superstitions in the Church. He points to Servia "with the mailed fist that strikes the killing blow without remorse." He points to Belgium whose "chief ruler was a scandal among the peoples of the earth through his blotted life and unclean deeds, through his cruelties and despotism and the murderous hand among the tribes of the dark continent. The Congo atrocities, apparently unrebuked by the national voice, seemed to present that land as the abettor of monstrous crimes and of a tyranny that was reeking with blood and cruel deviltry." He points to England, our own mother land, which was caught in the very act of despoiling the Church at the time war burst upon it. He holds that the act of disendowment of the Church in Wales "is to commit the awful crime of sacrilege, to violate the Saviour's Bride, to rob Almighty God. For such a horrible sin, so flagitous a crime, will not—may we say—has not, God to-day called to account?"

Bishop Walker recognizes, however, that our own land is far from untainted in much that he attributes to these other nations. He calls us to a severe national self-examination. "Are our national sins reaping their award of penalty? The godlessness of society; the impurity of the dance and of the novel of the times; the gambling and over-reaching in speculation and in ordinary business; the untruth and dishonesty that characterize many schemes of finance; the neglected Church, the desecrated Lord's Day; the violated Decalogue; the extravagance and luxury and waste; the bitterness of political parties; the oppression of capital and the hate by labor of the employer; the unjust legislation, the enactment of statutes for political profit; the law that benefits one and unrighteously injures another's interest; the recklessness and worldliness and scandal that characterize society; the awful growth and flaunting defiance of that curse of the world, the divorce evil:—all these, truly our national sins, have they brought us the whip of punishment and the solemn rebuke of our patient Saviour?

"Time will reveal whether greater woe and deeper depths of sorrow shall be ours, whether there shall be a graver shaking of this country out of its arrogant complacency and its wilful social wrong and its presumptuous sin. Repentance, renewal, the righteous life—for these let us, as individuals, as a nation, search and pray."

ACT FAITHFULLY according to thy degree of light, and what God giveth thee to see; and thou shalt see more clearly. Hearken to the low whispers of His voice within thee, and thou shalt hear more distinctly. Above all, do not stifle any motions of conscience. Meditate daily on the things of Eternity; and, by the grace of God, do something daily which thou wouldest wish to have done when that day cometh. Above all things, in all things, "look unto Jesus, the Author and Finisher of thy faith." If thou failest, look to Him to uphold thee; if thou stumblest, hold swift His hand to help thee; if thou fallest, lie not hopelessly there, but look to Him to raise thee; if, by His grace, thou doest well, look to Him in thanksgiving, that He has helped thee, and pray that thou mayest do better.—*Edward B. Pusey.*

DEATH OF BISHOP SPALDING

FULLER reports by mail do not materially alter the account of the sudden death of the Rt. Rev. Franklin S. Spalding, D.D., Bishop of Utah, which was published last week from special telegrams to THE LIVING CHURCH. The report generally printed in the daily papers that the Bishop was himself riding in the automobile was untrue. The account printed in THE LIVING CHURCH was correct that the Bishop was crossing the street to mail letters when he was run down by an automobile and almost instantly killed. The young woman who was driving the machine was alone in it and is said to be blameless in the matter, and was herself severely but not dangerously injured.

The accident occurred at 9:20 P. M. on Friday, September 25th. Bishop Spalding was quite near-sighted, and it is presumed that he failed to see the automobile that was coming toward him until it was almost upon him. The right hand fender and the radiator struck the Bishop on his right side. His body was tossed to one side, but the clothing caught on the fender, and his body, half under the machine, was dragged along until the automobile struck the curbing on the opposite side of the street. A sudden lurch of the heavy machine as it leaped the curbstone threw the body into the street, where it remained until the arrival of the police ambulance with a physician. The body was taken to police headquarters where it was found that the Bishop had received a fracture of the skull over the right eye, a broken neck, and internal injuries. Both arms were broken. It was said that death had been instantaneous. There were no direct witnesses of the accident, and the Bishop was not recognized immediately on being found. The young woman who had driven the machine was picked up unconscious and was taken to her home.

RT. REV. FRANKLIN S. SPALDING, D.D.
Late Bishop of Utah

The Bishop's brother, Mr. William M. Spalding, arrived in Salt Lake City on the eve of the day of the burial. He was ill in Denver when the summons came to him to make the trip.

On Monday, the day of the burial, there was an early memorial celebration of the Holy Communion at St. Mark's Cathedral conducted by Bishop Thomas of Wyoming, assisted by the Rev. Paul Jones of the Cathedral. The burial service was held at 10:30, and was conducted by the same two officiants. The pall bearers from the Cathedral to the depot were the Rev. Messrs. W. W. Reese, W. W. Fleetwood, M. W. Rice, J. C. Mitchell, W. F. Bulkley, C. E. Rice, G. W. Dunlop, H. E. Henriques, T. B. McClement, and E. T. Lewis. Arrived in Denver the final services were held at St. John's Cathedral. The pall bearers, following the choir and clergy, carried the casket on their shoulders up the nave to the choir. The service was conducted by Dean Hart, Bishop Paddock of Eastern Oregon, Bishop Brewster of Western Colorado, Bishop Thomas of Wyoming, and Bishop Williams of Nebraska. At the close of the service in the Cathedral, the rain was pouring down. A pause was filled by singing Hymns 335 and 344, when the rain had ceased and the body was taken to the cemetery. Bishop Williams officiated at the interment. The late Bishop's mother and two sisters from Erie, Pa., were present at the final services in Denver.

It would be impossible for more general sympathy to be expressed by a community than that which has been drawn out by Bishop Spalding's death as the daily papers of Salt Lake City bear witness.

"When Bishop Spalding came to Utah," says the Salt Lake *Herald-Republican*, "he was confronted, among other things, with a debt of $30,000 on St. Mark's Hospital, an Episcopalian institution. Through his efforts $40,000 was raised for this one part of his work and the hospital not only cleared of debt, but improved to a large extent. About a year ago Bishop Spalding was instrumental in the raising of $25,000 for the Emery Memorial House. He also has taken a keen interest in the work at Rowland Hall, a school for girls in Salt Lake, which has been built up wonderfully during the last few years."

The same paper quotes "a prominent labor leader of Utah" in saying:

"In the death of Bishop Spalding the working people of Utah and the entire country lose a warm friend, an intelligent adviser, and a faithful and untiring supporter. He was known and held the implicit confidence of laborers of all classes."

The Roman Catholic Bishop of Utah, Bishop Scanlan, said, as reported in the Sunday edition of the same paper:

"The death of Bishop Spalding is not only a great loss to his Church, but a loss to the community at large. He was dominated in his relations with men of other religious sects by the most beautiful spirit of true Christian gentleness and noble firmness; attending strictly to the affairs of his own Church and never conducting a personal antagonism against other churches. His was a broad and beautiful charity, a charity that encompassed all things, a charity of thought as well as of action. His life was devoted to intelligent and true service to his fellow man and to his Church."

The *Herald-Republican* in its editorial columns said thoughtfully and truly:

"Unfortunate is the hardest term that should be applied to the manner and the circumstances of Bishop Spalding's death. The grief that overpowers the stricken family from which he has been taken can be no greater than that experienced in the home which shelters the other unhappy participant in the tragedy. Any discussion of their respective responsibility would be as profitless as a determination of it is impossible. The obvious duty of the community is to mingle with its grief for the dead victim of this accident a sympathy for the living sufferer who is passing through a horror unutterable. Her subsequent consciousness that she did what she could to avert disaster should soften the pain she is doubtless enduring.

"There is an irreducible minimum of danger connected with automobiling impossible of elimination by the most careful and experienced driver."

Among the many resolutions of sympathy on the Bishop's death especially touching are those of the Socialists of the Salt Lake City as follows:

"We, the members of the West Side Socialist branch, appreciate the services which he has rendered to us and to mankind as a social factor for good by teaching the principles of equality and justice, and by raising his voice on various occasions in opposition to the international crime of militarism. He was a fearless defender of right and boldly declared his opposition to, and the condemnation of, the vicious system of capitalism under which we are living.

"We appreciate the strength and support that he has been to us in propagating the principles of Socialism."

THEREFORE, in the evil hour, lie still, feel thy stay, till His light which "makes manifest" arise in thee, and clear up things to thee. And think not the time of darkness long; but watch that thy heart be kept empty, and thy mind clear of thoughts and belief of things, till He bring in somewhat which thou mayest safely receive. Therefore, say to thy thoughts and to thy belief of things (according to the representation of the dark power, in the time of thy darkness), "Get thee hence!" And if that will not do, look up to the Lord to speak to them; and to keep them out if they be not already entered, or to thrust them out if they be already got in. And if He do not so presently, or for a long time, yet do not murmur or think much, but wait till He do. Yea, though they violently thrust themselves upon thee, and seem to have entered thy mind, yet let them be as strangers to thee; receive them not, believe them not, know them not, own them not.—*Isaac Penington.*

FRANKLIN SPENCER SPALDING: AN APPRECIATION

BY ONE OF HIS LAYMEN

"A MAN and a brother." In the hearts of those who have known him and have been privileged to work with him, this simple phrase will be filled with a deep and happy meaning in the midst of their sorrow. Bishop Spalding preached insistently the Brotherhod of Man and lived unfailingly in the practice of his precepts. To his lay associates, as well as to the clergy, his death, so dreadfully sudden, brings a grief so real that it cannot be expressed. We have indeed lost a great, simple, loving brother, whose intellect and character were far above ours, but whose wonderful modesty enabled him to be to all men the unaffected, kindly, deeply interested friend.

Utah has been stricken, for the one who has gone brought to the peculiar problems of Mormon-land the unfailing courtesy, the constant perseverance, and the keen intellect which were necessary in the trying and complicated conditions surrounding him. His opponents recognized his fairmindedness, while they feared his scholarship and powers of expression. He sympathized with them as individuals, while opposing the system under which they lived, and was, so some of us thought, too willing to give them credit for sincerity in all circumstances.

Philanthropy has lost a self-sacrificing and untiring worker, and he leaves many monuments behind to testify to his pity for the sick, his care for education, and his desire that the young student should live in a good environment. Hospitals, schools, dormitories, and club houses, with their perpetual deficits (often met in part by the savings of his frugal life), represent many hours of anxious thought and discouraging effort. The underdog will miss a helping hand and the powers of evil a strenuous opponent.

The Church has lost a loyal son and a real source of strength. With many, as with the writer, he differed in views. To some, his critical mind might betoken the shaken faith. To others, his impatience of formulas and artificial restrictions might appear dangerous. To many, his Socialist beliefs were alarming. But to those who knew him personally, there was apparent a real Churchmanship under all his "liberality", a great purpose behind all his informality, and a fervent love of his fellow man actuating the yearning though indignant heart in the face of all inequality and injustice. He was at all times ready and anxious to hear and understand his opponents' arguments, and to welcome coöperation in any form from those of us who held "Catholic" views as well as from his "Broad" associates. We might worship as we desired if our works would testify to our faith.

His value to the Church was very real, for he gave serious pause to those who see in the Church a conventional organization fettered to a dead past and giving homage to the dollar. The young man, discouraged and disappointed by the apparently intrenched position of privilege and wealth within the Church, found in the Bishop an inspiration to struggle on under its banner and wait for the dawning of a better day. The gray-haired "thinker," soured by the manifest social injustices around him and impatient of a "conservative" Christianity, found cause for further thought in the sight of a Bishop of the Church who did not fear to voice unpopular opinions and lend his efforts in the cause of what he conceived to be necessary reform. The Church can ill afford, in these changing days, to lose the force of his example and the stirring appeal of his often disregarded voice.

And we, who have lost so dear a friend and who feel so great a void, fearful though we may be to face the task without him, may go forward gladly in the knowledge of the privilege we have enjoyed, to do some of those things which he longed to see accomplished but which we ourselves in part prevented through the feebleness of our efforts or the opposition of our carelessness. We thank God that we have known him, a tower of strength in the Church's weakest outpost, and we pray that one may be sent worthy to fill his place.

MY TIMES are in Thy hand, O Lord! And, surely, that is the best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When He withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into His hands, to have no will nor desires, but only this, that we may still *wait for Him*. Never was any one who *waited for Him* miserable with disappointment.—*Robert Leighton.*

DEFENSE OF THE PRESIDENT'S PROCLAMATION

A NOTABLE defense of the President for proclaiming this day of intercession is printed conspicuously in the editorial columns of the Chicago *Evening Post* in reply to the criticism of a correspondent. It condemns that correspondent for presuming "to measure in terms of human logic the deep-rooted instinct of humanity to turn for help, in the hour of trouble, to some Power beyond itself," and continues:

"President Wilson accepts this Power and turns to it humbly, making no arguments, offering no stipulations—simply asking help when the world needs help most. The very fabric of human reason that we call civilization has broken down. Reason, logic, self-restraint, common decency—all our safeguards against ourselves have failed.

"To call us to account for distrusting these props and pinning our faith to some superhuman power is both illogical and unreasonable. From the lowest races to the highest the instinct for appealing to a divine power has existed for ages. Taking only the thing that is, this arguer against a day of prayer disregards his own materialism. Pragmatically he is wrong. Especially and particularly is he wrong in denying to the world the right to turn somewhere else when its own human-made civilization has failed it.

"'It is wholly logical,' says our correspondent, 'to believe that were God on the side of peace He would stop the war without being asked.' This, as we have said, measures God in terms of human logic. And even here it is weak. It is logically conceivable that God, having permitted war, wishes to have it cease only when humanity acknowledges that it is spiritually ready to have it stop.

"What right, on his own grounds, has our correspondent to believe that he is estimating a divine intelligence more accuately than is Woodrow Wilson?

"The mere act of seeking to answer this narrow plea on its own narrow basis proves that the answer is not there. It is where the President of the United States has put it—in a higher and a humbler logic.

"All down the centuries arguments like that of our correspondent have been framed and delivered by abler and more famous minds. And all down the centuries mankind has received them, even been convinced by them, and then turned from them when the real test came.

"The materialist who denies the existence of God cannot deny the impulse of mankind to believe the contrary. He cannot deny the inner strengthening that comes from seeking the help of a higher power. He cannot deny the humbling of self, the removal of blinding passion, the uplifting of the whole moral outlook, that comes from a humble and sincere supplication.

"In this much shall we profit by this 'Day of Prayer' which is being accepted by our people all over the land with an earnest unanimity that is quite beyond our recent experience. The casuist has proved to his own satisfaction that God does not need our prayers. He has not proved that we do not need them.

"We do need them. And as long as the world continues to feel this need, a 'Day of Prayer' in a great emergency will come to it as a comfort and a benefit, all human logic to the contrary notwithstanding."

THE NEW UNA*

Go forth, O faithful Una,
God keep thee safe from harm,
His cross upon thy forehead,
The Red Cross on thy arm!

Go forth unto the battle,
Strong help and comfort give—
The wounded and the dying
Shall bless thee, while they live.

Be wily as the serpent,
Be gentle as the dove,
With heart brave as a lion,
In works of patient love.

Go forth—and when life's warfare,
Earth's battle-field, is won
Receive thy Captain's praises,
"Servant of God—well done!"

ALICE FENWICK JACKSON.

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* In Spenser's *Faerie Queene*, Una, "a lovely ladie," the personification of truth, had for her helper and defender the "Redcrosse Knight."

HE IS SO infinitely blessed, that every perception of His blissful presence imparts a vital gladness to the heart. Every degree of approach to Him is, in the same proportion, a degree of happiness. And I often think that were He always present to our mind, as we are present to Him, there would be no pain, nor sense of misery.—*Susanna Wesley.*

THE ELECTION OF DEAN SUMNER

RELATIVE to the election of the Very Rev. Walter T. Sumner of Chicago as Bishop of Oregon, the following list will show the names presented and the votes received by each on the various ballots in the clerical order at the called convention held in Portland, Ore., Wednesday, September 16th. Sixteen votes constituted a majority in the clerical order and eleven in the lay. Figures denoting a majority are starred.

	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Bp. Griswold	11	14	15	16*	14	12	11	1	16*	1
E. L. Parsons	9	9	9	9	1	..	..	..	..	..
J. H. Hopkins	4	2	1	..	..	1	..	..	..	..
W. T. Sumner	3	2	3	2	2	1	1	1	1	21*
W. C. Robertson	1	..	..	1	1	..	..	..	..	..
Bp. Burch	..	1	..	..	9	12	9	9	9	4
J. W. Gresham	..	..	..	..	..	..	1	..	..	..
C. H. Young	..	..	..	..	1	2	6	17*	2	..

It will be observed that Bishop Griswold was elected on the fourth ballot by the clergy, receiving the required majority. The laity, failing to confirm, voted: yea, 8½; nay, 8.

On the eighth ballot, the Rev. C. H. Young of Chicago received one more than a majority in the clerical order. He lacked one vote of confirmation by the lay order, ten voting yea, and six nay.

By the same vote as on the fourth ballot, the clergy returned the name of Bishop Griswold for reconsideration by the laity on the ninth ballot. The lay vote was: yea, 9; nay 6½.

On the tenth ballot the tide set strongly in Dean Sumner's favor. He received twenty-one votes in the clerical order, and the lay vote was: yea, 12½; nay, 2. Receiving the majority in both orders, his election was hailed with great enthusiasm.

Many expressions of regret at Dean Sumner's approaching retirement from his many kinds of work in Chicago are heard both from within and without the Church. The Chicago *Herald* says: "His many friends regret his departure from a community in whose better civic life he has been such an efficient factor." It also quotes Dean Sumner as having said: "I doubt if there is to be found anywhere a stronger sentiment for social and civic betterment than in Chicago. Her civic workers are not equalled in number or ability by any other city in the country," and adds, "All loyal Chicagoans hope that is true in fact as well as in Dean Sumner's belief. And if Chicago does excel in efficiency of effort for social and civic betterment of all sorts and conditions of her people, Chicago unquestionably owes much of that spirit to the splendid example of the Rev. Walter T. Sumner. He has shown what 'public service' means by doing it." In this connection it might be added that the *Tribune* lately, but before his election to Oregon, said of him: "Chicago can contemplate philosophically an exodus of capitalists, who, having made fortunes here, think they can get more enjoyment out of them in New York. It would be quite a different matter to lose a man who has done the good work Dean Sumner has in this community—sanely, temperately, and therefore most effectually."

A MORNING PRAYER

(St. Luke 12:24.)

O Lord, who knowest Thy creatures' need,
Who mark'st the sparrow's fall,
Who dost the fledgling ravens feed,
When from their beds they call;

Grant me from worry, doubt, and fear,
Release at morning's birth;
That I may know Thy presence near
As I shall journey forth.

And when on high the sun shall stand
And toil shall drag my feet,
Hold o'er my head Thy sheltering hand
From the burden and the heat.

Through all life's long and toilsome day
Do Thou my steps attend,
In grief's long path, in joy's short way,
Whatever Thou dost send.

And when, dear Lord, the hours have run,
And darkness hastens fast,
O bring me at my setting sun
Safe to Thy home at last.

G. C.

PROTECTION OF CHURCH PROPERTY AGAINST FIRE

By the Rev. Alan Pressley Wilson

THE courtesy with which my letter (published in your issue of August 29th) was received encourages me to write further *re* The Insurance of Church Property.

It is noticed that even where due care is exercised in placing insurance on Church property there is deplorable laxity regarding the company to which is entrusted the business. There are those who reason that an insurance company is an insurance company and do not trouble themselves to investigate its standing in the insurance world, nor compare its assets with those of other companies, or balance its liabilities against those assets. Shrewd business men who would insist on a full report from one or more mercantile agencies before extending credit to a prospective customer, pay little or no attention to the solvency of an insurance company which asks to be the debtor of the building to be insured.

In the case of a fire the company carrying the risk becomes a heavy debtor to the corporation holding the building in trust; yet, if that company is unable to pay its obligations, the credit has been very unwisely bestowed.

Reliable insurance costs no more than poor insurance, but, in the end, the latter proves a most unwise investment. Standard rates apply in the case of property and one must pay an unreliable company fully as much in premiums as to one that has years of successful operation behind it and is thus reliable. But even though it were necessary to pay more for trustworthy insurance the extra amount becomes, in itself, a form of insurance. I hold no brief for one company above another except as I find by investigation that one or more companies merit the confidence reposed in them.

There is, however, another matter that should engage the attention of those who are responsible for the proper care of a church building and that is the precaution to be exercised in addition to placing adequate insurance. Your property may be insured in the best and most reliable company in existence; yet that does not relieve you of the responsibility of being cautious in preventing possible conflagration. Your property may have been insured in a strong company which, in case of total loss, may have paid every cent of the amount represented by the face of the policy; but this does not completely repay the debt. While adequate fire insurance helps the loser, it does not and cannot replace the property which has been destroyed: this is impossible of accomplishment.

It may not be out of place to give a few suggestions looking to the proper care of insured buildings. Above all, the premises should be kept scrupulously clean and free from an accumulation of litter. Nothing is so productive of fire as dust and dirt in which spontaneous combustion may begin. All electric wiring should be done by competent electricians and be approved by the Board of Underwriters. I know the temptation to secure the assistance of young men who are good mechanics and who will do the work without charge in order that the Church may save money; yet this may prove "penny wise and dollar foolish." If some patent illuminating device be used, see that it bears the label of the Underwriters' Laboratories. Only in this way is one sure of safety. One or more three-gallon fire extinguishers, of an approved type, should be kept where they are accessible, and the janitor or other person in charge of the building should be shown how to use them to the best advantage. In large establishments a regular appointed and thoroughly drilled fire brigade should be organized. A cool-headed and reliable man should be selected for this important work. Give him full authority and place full responsibility upon him. Then his good work will show for itself in case of fire, and a small blaze will doubtless be extinguished before the arrival of the fire department, which nevertheless should be summoned at once so as to be on the ground in case the fire should get beyond the control of your fire brigade.

There are other suggestions that could be made but these will be sufficient. If I were to make one more it would be to the effect that the premises be thoroughly inspected at regular intervals. The chief of the nearest fire company will cheerfully extend his aid, and is in a position to give excellent advice in case of doubt as to the arrangement of interior appointments. In addition, his inspection of your building will give him a knowledge of its construction, which will be invaluable if he should be called to fight fire in any part of it.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

DEATH OF BISHOP SPALDING

IN the death of Bishop Spalding the cause of social service in the Church and in the land generally loses a staunch and valiant friend. His General Convention address last autumn was one of the features of that occasion. While the editor of the Department was unable to subscribe to the social philosophy underlying it, he recognized the splendid spirit of devotion and earnestness which characterized the address and in fact all of the Bishop's public service. He was a vital force and one which we will mightily miss. One of his most striking characteristics was his ability to recognize differences of opinion and of viewpoint and to work cordially, sympathetically, and effectively with those whose systems of philosophy differed from his.

His social service work in Utah has been along interesting lines, and I feel sure that the seed which he has sown will in time bring forth an abundant harvest. His field was an exceedingly difficult one and the obstacles he had to contend with were rather greater and more difficult than those to be found in most places. This information did not come from him, but from those who are familiar with the situation, and from my own personal observations.

THE DEBATE ON SOCIALISM

The Rev. John A. Ryan, D.D., of St. Paul, is considered the leading Roman Catholic economist in the United States. William Marion Reedy, the brilliant editor of *St. Louis Mirror,* believes that the priest had the better of the debate, between him and Morris Hillquit of New York, which appeared originally in *Everybody's Magazine,* maintaining that his ground of opposition to Socialism is "more soundly based, is more scientific. He takes into account more factors in the situation, proceeds upon fewer assumptions, takes broader views, relies less than his opponent upon sentiment and more upon reason and the experience of mankind."

It is interesting to note how far advanced Father Ryan is in his position. As Mr. Reedy points out, he concedes all the evils Mr. Hillquit mentions. He makes concessions to progressive thought. He is far from being the out-and-out defender of the *status quo* many people think a Roman Catholic must be. He is a limited single taxer. He believes in curbing the power of wealth and preventing its ruthless accumulation. But, to use Mr. Reedy's words again:

"he goes slow. He takes long views as well as broad. He believes that there are other than economic forces in the making of history and he thinks that human nature must be given time to eliminate evils. He sees most evils as being the result of the perversion of institutions and ideas that are good. He stands for liberty—a liberty to do wrong if man's free will seeks the wrong. He does not believe in regimentation, nor in finality in human endeavor. He is more of a "developmentalist" (whatever that is) than Mr. Hillquit, and he is particularly effective in demolishing the finalties of scientists. He denies that science knows as much as scientists claim it knows. He objects to a godless state and to the connotations of scientific Socialist doctrine which logically repudiate the institution of marriage. He defends private property as an inducement to progress. But he shows plainly that in his thought the Church is antagonistic to the principle of exploitation of the many. He says, though, that we must not burn down the house to get rid of the rats. To most people the liberalism of Dr. Ryan's Catholicism will be a surprise, though students of history know pretty well that Catholicism has always been philosophically poised to adjust itself to any and all great social changes. Very often Dr. Ryan is a pretty good Socialist himself—not 'scientific,' however. He believes that there is a permissible natural socialism in public service, a communal way of doing some things that is better than the individual way, but he does not want a supreme state doing or trying to do all things."

Mr. Reedy stresses Father Ryan's part in the debate because it contains more that is new. The Roman Catholic Church's attitude is not so generally understood as that of Socialism. Its progressiveness, in his opinion, is greater than most people are aware; at least Dr. Ryan's is.

"Mr. Hillquit presents Socialism as the public mostly understands it, and presents it forcefully and attractively. One feels toward the end, though, that the Church is less solidly behind Dr. Ryan than Socialists are behind Mr. Hillquit. One feels too that the Church wants to keep its grip on things and supervise what it stands for. It will go with men a long way but it will pull them up short almost any time. Back of Dr. Ryan's dialectic looms authority—looms mighty large, too. Men can't be allowed to go free. They must listen to the Church as giving them the only truth of revelation and tradition. The Socialist seems to think better of human nature than does the Church. And yet Socialism thinks worse of human nature now than of what Socialism will make human nature to be. The Church seems to be worldly-wiser than Socialism, and has more mental reservations in its predications; as why shouldn't it, with some nineteen centuries of inlook upon the human mind and heart by way of the confessional?"

CHESTERTON ON STRIKES

Gilbert Chesterton has the happy faculty of setting his readers thinking. For instance, in an article in the London *Daily News,* he says: "It is comic and tragic to note the way in which many people, professedly progressive or liberal, talk about a strike when once it appears possible that it may delay their own swift transit to the opera or the seaside. They talk about a strike as if it were a kind of picnic; a jocund but deleterious indulgence which the poor will snatch at every now and then out of native thoughtlessness and dissipation. It does not seem to occur to them that every man who joins a strike is inviting the worst tragedy of our time; the tragedy of losing his last job."

Strikes are not a very pleasant thing to contemplate from any point of view, but candor compels one to admit that so far they have provided the most effective weapon in the workman's quiver. To treat them lightly is to display selfishness or, what is equally bad, indifference, or to underestimate their political and social significance. To those who do not like them—and I must confess that I am one of them—the duty is imposed of devising some more enlightened and more effective way of readjusting the present admittedly defective relation between employer and employee. One means to this end is through the enactment of the necessary laws, like workmen's compensation laws. Another is through the more effective enforcement of existing laws, of which there are more than most appreciate.

MASSACHUSETTS DIOCESAN REPORT

Here are some suggestions from the report of the Massachusetts Social Service Report. They are not particularly new, but they restate much needed advice in an effective way:

"1. Inasmuch as helping one's neighbor ought to be among the chief works of every parish or mission, and inasmuch as we cannot effectually help our neighbor unless we know what he needs, we suggest that each parish should have some systematic method of ascertaining the actual conditions in its vicinity. In this connection we urge the adoption of the proposed canon defining parochial boundaries so that each parish may have a definite field for its work.

"2. That more attention be given by the clergy to the education of their parishes by means of—

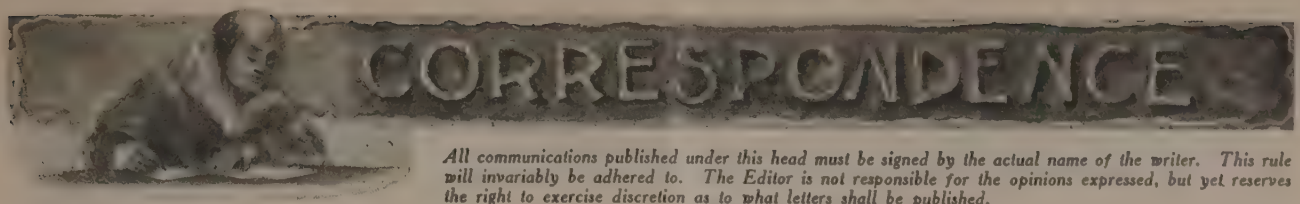
"(*a*) Occasional sermons dealing with the principles of social service.

"(*b*) Study classes dealing with the methods and problems of social betterment.

"(*c*) Special meetings in behalf of community betterment with particular reference to local needs and agencies.

"(*d*) A wider use of hymns and prayers expressing the spirit of service.

"In view of the need, already emphasized, of a paid secretary if the work of the commission is to be effectively carried on, and in view also of the fact that the salary of such a secretary would be a heavy burden to the diocese at this time, we recommend the adoption of the proposed Canon of Provincial Boards of Social Service, which provides for the employment of a paid secretary by the Province, each diocese in the Province to bear its proportionate share of the expense."



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CHRISTIANITY AND WAR

To the Editor of The Living Church:

IT strikes me that the claim that "War *per se* is contrary to the Christian religion" is a little strong.

When Satan and his angels started a rebellion in heaven, there was war with God and His angels on one side and Satan and his imps on the other; and the forces of heaven being victorious, Satan and his followers were cast out. If war *per se* is sin, what right did Heaven have to oppose Hell?

If Turkey should attack Greece, would it be a sin for Greece to wipe Turkey off the map?

If so, I pass, Respectfully,

Chicago, September 30th. LEONARD CULVER.

To the Editor of The Living Church:

THE letter of Mr. Matthews on "Christianity and War" raises a question of vital interest to all Christians, not only in regard to national but also to individual duty.

Is there no such thing at all as the "right of self-defense"? Must the "other" cheek continually be offered, no matter how many turns of the head it may necessitate? Must all our other possessions go the way of the cloak and coat? Or may we interpret the non-resistance commands by the standard of the easy yoke and the light burden? Or are we to leave ourselves to the guidance of God in regard to each particular case as it arises?

Again, was it principle or necessity that produced the non-resistance of the early Christians which (with all due respect to them) did not always extend to their tongues?

Mr. Matthews seems to take the stricter view, as was advocated by Algernon S. Crapsey; the Prayer Book, perhaps, the milder.

St. Martin, if I mistake not, did forsake his soldiering when he became religious, but St. Louis and St. Sebastian were soldiers.

Of course, if the soldiers and those over them on *both* sides should suddenly become imbued with the Gospel spirit, a war would cease, but that does not prove that *neither* side is *ever* justified in fighting. And I think war horrible enough, too. But what if Christians must never fight? Wouldn't the non-Christian nations walk in and possess the earth, and put as many of us to the sword—or worse—as they chose?

In private life, is the boy who whips the bully and frees the younger ones from his domination, necessarily committing a sin when so doing?

Should the principle of non-resistance guide the actions of the police force? And parents?

Perhaps some one can elucidate this great question, which I confess has caused the writer (and I doubt not many others) much perplexity, MARY MCENNERY EHRHARDT.

West Hoboken, N. J., Sept. 27.

To the Editor of The Living Church:

WE are being nauseated with the letters on the "War" appearing in THE LIVING CHURCH. A flourishing crop of correspondents has arisen who seem to think it their divinely appointed task to inveigh against war in general and in particular against all those engaged in the present struggle. One would think that the only evil in the world was war, and that in every war in history every combatant had committed the deadly sin by engaging in it.

War is a fearful thing. None realizes it fully who has not engaged in it, and no one who has done so ever wants to see another. Yet there are worse things than war, and in almost every case of modern war one side or the other accepts it as the less of two evils. Most great advances in the lives of nations have been the result of war, and no man should arrogate to himself the right to say that all war is wrong or sinful. Will any American claim that the Revolution was a crime on our part? Were the forefathers of the nation from Washington down to the smallest drummer boy criminals? Was the war for the preservation of the Union and the freedom of a race a crime, and do those who shed their blood "that government of the people, for the people, and by the people should not perish from the earth" fill murderers' graves?

Did the Master condemn the centurion who asked Him to heal his daughter, or did he say his profession was a criminal one? No, He said of him, "I have not found so great faith, no, not in Israel."

Did John Baptist refuse to baptize the soldiers who came to him asking what they should do to be saved, or did he tell them their occupation was criminal and they must give it up? No, he admonished against undue violence, false accusation, and discontent.

What did the Master do when the conditions in and about the Temple became intolerable? Did He seek to arbitrate the question with the polluters, and invoke a local Hague tribunal to mitigate the trouble? No; He made a scourge and beat them out of the Temple, upsetting and casting aside their property. With His example, who shall say that righteous anger and severe measures are always a sin?

Sacrifice is the law of life, and life comes only through death. By death and death alone could God Himself redeem the world.

If our faith is worth anything we must believe that behind all the sorrow and suffering of the present, God rules; and that His Almighty Arm is strong to save His people from unnecessary suffering, and that out of the struggle will come some great benefit to mankind.

You, Mr. Editor, might yourself, when seeking to find some one on whom to lay the sin of this war, recall the answer of the Master to His disciples who sought an answer to the same question regarding the blindness of one of His visitors. "Who did sin, this man or his parents, that he was born blind? And Jesus answered, Neither did this man sin nor his parents, but that the works of God might be made manifest." Might not the answer to your question be, Neither did the King, the Kaiser, the Czar, the Emperor, nor the President sin, but that the works of God might be made manifest. It is so easy to charge others with sin.

Let us have a truce to seeking for a scapegoat, and to the mawkish sort of letter appearing in your columns, and have instead a stirring call to earnest prayer that God will mightily defend the right wherever it lies, that He will mitigate the sorrows and sufferings of these unhappy nations as much as possible; of His almighty goodness, rule that they shall not have suffered in vain, and that the war may terminate as soon as compatible with His unknowable designs for the destiny of the world.

Surgery is a terrible thing to one compelled to undergo it, but it is a recognized institution of great benefit in certain classes of individual disease, and in the hands of the Great Physician war sometimes fulfils the same office for national diseases. The ordeal is terrible, but one must believe that the benefits will be commensurate, else is our faith vain. ALEX. M. DAVIS.

THE AMERICAN RED CROSS

To the Editor of The Living Church:

IN view of the two letters in your last issue and your editorial endorsement of them, when they urge that every parish take an offering for the work of the Red Cross on the field of battle in Europe, may I have the courtesy of your columns to state my position on the subject?

A country can only be successful in war against its neighbor by possessing destructive agents for wounding and killing men, and the men to man them. By a blockade of munitions of war and food stuffs, by producing conditions which result in famine and pestilence, the other side tries to prevent this condition prevailing in its own territory. The successful one in this strategy of disabling men—for a wounded man is better than a dead one from a military standpoint—wins the fight. Neutrality is for the purpose of hastening the day when one side lies bleeding and exhausted and the other is triumphant. Then comes peace. Because credit is gone, ammunition is exhausted, soldiers are killed and wounded, crops are destroyed, and the country devastated.

If peace can only come this way, is it not a violation of neutrality to heal the wounded, that they may the quicker go to the firing line to be again shot? Are we not prolonging the war just the same by healing the maimed just as much as if we were to lend the participants millions of dollars to buy explosives, which can be used just as long as there are men left to kill? But the cry of pain sweeps aside logic. We are helping both sides. Why? Because they have not prepared to care for the wounded? Why should the nations at war who have spent billions in preparing for destruction, and have a reserve of gold to continue the blood letting, forget the most essential thing in warfare, namely, caring for the wounded? War means to cripple men and nations. To do so more successfully than one's opponent means to be victorious. Then means must be provided to meet this exigency. It costs $1,500 to fire a siege gun. The sinking of a battle ship means a loss of millions of dollars. The equipment of soldiers, food, powder, guns, horses, motors, transportation, etc., costs millions. In this aggregate, should they forget the most essential thing—the hospital corps? And if they do, shall

neutral nations furnish them? Why should we bear this expense and not furnish arms?

The Red Cross is a noble organization, and its war branches are and should be supported by the nations who wear its protecting badge. No country, nor organization, has a right to appeal to neutral countries to do this work, unless there are not enough women to do it in its own country, and when such appeal is made the expense should be borne by the countries at war. This expense should be counted in with the millions for powder and not begged from the people as an alms.

The Red Cross should be permitted to appeal for funds when the need is due to the destructive forces of earthquakes, fires, famine, plague, etc., but its operations in time of war should be financed by the governments at war, and as a legitimate cost of war.

If we want to do real constructive charity in this country, let us give to a fund that would be spent to care for the stricken in Belgium, the afflicted and suffering non-combatants in the countries at war, who must have food and clothes and medical attention. Furnish them the means to emigrate to a place of safety and peace. Help men to get away from war; not to get back into it. Let us help the women and children. We can aid them in a thousand ways. Orphans are to be educated, homes rebuilt and remade somewhere. Send ships to bring the poor unfortunates to this country, and then aid them. Or if this takes too much imagination, spend some of the hysterical energy which is going to raise money for the Red Cross, to easing the burdens of the tenant farmers of the South or the working man of the North, who are the innocent victims of this selfish war. Or we might expend a little energy as a neutral agent in sending representatives of the Red Cross to a legitimate field such as Colorado, where war reigns between capital and labor, and there is no country to pay for the attentions which the sick and wounded need.

This letter is to state the position that, as the nations at war count the cost of the destructive warfare and pay it, let them also pay the cost of providing for the healing of those whom they destroy. And that the legitimate claim of the Red Cross upon us as a people is other than financing its work on the battle field. I do not say that the Red Cross should not operate upon the battle field. It should be there before the siege guns and the rapid firers. But I do contend that the expense of their operations should be paid by the governments the same as they contract for powder and shells.

Thanking you for this space. Milton R. Worsham.

St. David's Rectory, Austin, Tex., Sept. 27, 1914.

DISTINCT READING—PRAYER BOOK REVISION

To the Editor of The Living Church:

YOUR editorial in the current issue of The Living Church, entitled "A Plea for Distinct Reading," is most important, and I regret to say, *necessary* at this time.

After some experience in an effort to discover the reasons for the great abuse to which you call attention, I venture to suggest that they are to be found chiefly in:

(1) The virtual absence in the early training which is given in the schools, of careful instruction in reading. Reading classes, with proper attention to the use of the voice, and particularly to the sounding of consonants, are practically, it seems, non-existent.

(2) Candidates for Holy Orders seem to think that they have put behind them all occasion for attention to such elementary exercises. I have heard that in seminaries where provision is made for instruction as to how to read the service, young men are prone to disregard that part of their training. We hear a good deal of the bad acoustics of our churches. I feel strongly that the fault is not to be found in that quarter. One is tempted to ask why in our training the things which we should know best, and which we are to use continually in our public ministrations, have the least attention paid to them.

I venture to add a few words to what I have written above, concerning the movement to revise the Book of Common Prayer.

Twenty-two years ago we were told that having finished the work which had been going on for twelve years the Prayer Book would not be altered for a hundred years. Apparently the expectation that our clergy and people would be satisfied with the liberty and flexibility of one then secured has not been realized. I doubt very much of this dissatisfaction exists to any serious extent anywhere but among the clergy.

Now, Mr. Editor, after fifty years of daily use of the Prayer Book, I am inclined to believe that the present movement is largely due to the wide-spread disuse of it, as a manual for daily worship. I doubt if the provision for Daily Morning and Evening Prayer, has ever been regarded generally, as more than an optional and so negligible matter.

One of the, to me, distressing signs of the times is the practical abandonment of the use of these offices, in our communities of priests, and others.

In the September number of the *English Church Review* in an article by the well-known writer I. Wickham Legg, which contains most weighty words regarding this subject. I venture to quote some of them; as they apply here as well as in England:

(1) As to the use of the Psalter:

". . . the schemes that are now put before us, are a return to the system that was in vogue before the Reformation, a return to one of the worst abuses of Popery, and which the Pope himself has now reformed. The people are no longer to be instructed in the whole of the Bible, but only in such parts as are thought good for them to know. They are no longer to know the whole of the Psalms but such selections of Psalms as may be chosen for them. We are to return to that great abuse of constant Proper Psalms which the Reformation took away. Instead of reading the Psalms through in an orderly course, one after another, do that by attending only the Sunday services we become in our youth thoroughly acquainted with every Psalm in the Psalter, we are to have selections on Sundays just as they had before the Reformation. One of the last schemes that I have seen gives twenty-one of these selections to be used at the "discretion of the minister." The discretion of the minister is one of the most unfortunate things that can be introduced into the Divine service.

(2) As to the use of the Lessons for Holy Scripture:

"Since the Divine service was first instituted, how many generations of Christians have passed who have felt no scruple in reciting all the Psalms and all the Bible? What claim have we in these days to a more highly sensitive conscience, some may say an over-scrupulous conscience, of greater tenderness than the nineteen Christian centuries have shown?

"As the authorities of the Roman Court have returned somewhat tardily to the ancient recitation of the whole Psalter, so in the Bull *Divino Afflatu*, which enforces this recitation of the whole Psalter, the Pope tells us that he meditates a rearrangement of the Lessons as well, and that Holy Scripture is to recover a far larger place in the Breviary than it has at present in the lessons of Sundays and week-days, especially in Lent. . . . This is a reform upon sound lines. The Court of Rome has seen what a mistake has been made in allowing the growth of the mediaeval practice of selection instead of the primitive rule of reading the whole Bible once a year, and the Psalter once a week; and it is apparently returning to what all who have made a study of the beginning of the Divine service tell us was its first form, little but the singing of the Psalms and reading of the Bible."

Very truly yours,

Newark, October 2, 1914. J. S. Miller.

THE LOS VON ROME MOVEMENT

To the Editor of The Living Church:

UNDER the heading of Answers to Correspondents in your valued paper's issue of September 26th, I have noted the following:

"The Los von Rome movement is a rather extensive movement away from the Roman Church in Austria and to some extent in Germany, chiefly toward atheism or irreligion."

This information—given, no doubt, *bona fide*—is misleading and untrue. The Los von Rome movement is a movement to check the undue political influence of the Roman Church, and has nothing to do with atheism or irreligion. On the contrary, it resulted in bringing back to religion people who were drifting. It is a known fact, that the political influence of the Roman Church is overwhelming in Austria-Hungary, and in some parts of Germany (Saxony, Bavaria, and Wuerttemberg.) Your informant has apparently overlooked the start of this movement. It started in Prague (Bohemia) and spread all over continental Europe. Of course, the political influence of the Roman hierarchy prevailing, this movement was checked, handicapped, and grossly misrepresented.

It often happens that seemingly small matters lead to misunderstandings and give people wrong notions. I have been reading The Living Church for the last two years, and past experiences and observations tell me your paper never hesitates in telling the truth. This induced me to send you these few lines, and this makes me feel certain that you will find it convenient to print this letter in your paper's next issue. Victor von Kubinyi.

South Bend, Ind., September 26, 1914.

THE ANGLICAN THIRD ORDER

To the Editor of The Living Church:

MISS TUCKERMAN of 89 Mt. Vernon street, Boston, since her article in The Living Church on the parochial Third Order—has received so many inquiries asking for information, that she cannot keep up the correspondence. She appreciates the interest that has been shown in the order, and regrets that she cannot give any more information. Those wishing to know about this order can address the foundress, Miss E. E. Marshall, Whitcliffe Lodge, Ripon, England; or the branch in Canada, the Rev. F. H. Wimberly, 66 Russell avenue, Ottawa; or the Rev. F. W. B. Dorsett, All Saints' Church, Paradise, Lancaster county, Pa.

Yours truly,

Boston, September 29th. Anna Tuckerman.

Some of us believe that God is all mighty, and may do all; and that He is all wisdom, and can do all; but that He is all love, and will do all, there we fail.—*Mother Juliana.*

WOMAN'S WORK IN THE CHURCH

WHY is the American housewife so vindictive about autumn leaves? No sooner does the first yellowing leaf sweep softly down to earth, than she—or at least a great many of her—grasps savagely the broom, and in a manner like unto the fighting women of Belgium, attacks and routs the innocent leaf; nor is she really easy in mind until the last leaf has been swept away and burned. I saw a whole row of neat tenements lately, the mistresses of which were plying their brooms industriously, while the entire result was not more than a half-bushel of poor little defenseless leaves. In my mind I wrote them this little verse which perhaps some day, going up there, I will recite to them:

Good Housewife! Spare thy broom!
Sweep not the dead leaves to their doom
So readily.

Grant them a little while to lie in state—
These fragile summer friends, unswept, untrod,
Beneath the trees now bare and desolate,
Their waning brightness outlined 'gainst the sod.

Full often in the silent deeps of night
When Sleep denied her spell to thy tired eyes,
The wind's caresses touched them, coy and light,
And sighed in mystic nocturnes, lullabies.

All summer-tide thou'st reveled in their shade,
Their fairy flutterings at the breeze's breath,
The shower's tattoo sweet melody has made,
Then suffer them a brief repose in death.

Good Housewife! Spare thy broom!
Sweep not the dead leaves to their doom
So readily.

NOW IS THE TIME that the diocesan reports begin again their busy flight through the mails. How carefully they are prepared! What labor they have involved, and what kernels of wisdom and help they contain! While Auxiliaries of necessity must run in grooves, yet there are grooves and grooves. Some personal suggestions, some individual thought, some different way of doing an old thing and of saying an old message—all of these crop out from these pages usually deemed so prosaic. For eighteen years has the writer been examining these pamphlets, and she can truly say that never has she put down one of them without further illumination.

And why? Because, as Miss Howland said in a late address, "The Auxiliary is the most inspiring body of women because its ideals are unselfish," and this inspiration shows even through the medium of a statistical report. In the twenty-seventh annual report sent out by the Springfield Auxiliary, there is a good little bit from the address of Mrs. Dorsey of Alton. It concerns the woman who is willing to join the Auxiliary but thinks she is incapable of doing anything:

"You must take something to the Auxiliary if you expect to take something away—either a well prepared lesson or a comprehending ear and an understanding heart. For you have entered the Auxiliary to aid the Board of Missions by acquiring all the knowledge possible of its workings.

"But the society cannot exist without officers, cannot work except through committees, and strength, whether mental, spiritual, or physical, cannot come except through exercise. And are you sure you cannot be an acceptable officer or member of a committee?

"A woman who was so amazed when she was nominated and elected that she could not summon sufficient voice to say 'No' made one of the best secretaries we ever had, and I am sure she will tell you that the work brought its own reward."

Again, about being loyal to the Auxiliary:

"Give the Lord all of the afternoon of the first Friday in the month. Would not the afternoon spent in His work mean more to you than any luncheon, card party, or reception could possibly mean? And think of the effectiveness of twenty women in a church who would say, 'I am sorry, but I have a engagement. Our Auxiliary meets that afternoon.' Would not the other women in the church begin to say, 'There must be something interesting connected with the Auxiliary; the women belonging will not miss a meeting,' and learn to have their entertainments on another day?"

The W. A. of the diocese of East Carolina is of the same age as that of Springfield. Its budget is ample and varied and includes sums of money to Foreign Insurance, General Clergy Relief, and Students' Aid. There is evidence too of a substantial response to appeals which were unexpected. It has always seemed luxurious to belong to an Auxiliary which actually has money enough to give to something not down in the budget. Most of us have to hew to the line so carefully. In the East Carolina report of the annual meeting this is found:

"Mrs. Bridger, of Winton, then urgently begged for a missionary to come to the home field, to the little parishes in the rural communities, and said that the need there was as great as that of Alaska or China. Her earnest appeal made personally for her home church brought forth ready response, and the $100 asked for was promised. Five dollars was also promised to the women of Seven Springs for their church windows.

"The president stated that she had some towelling that she was going to stamp with a scallop to be embroidered and the words 'Diocese of East Carolina' on them to be outlined, that she would like for the women to do during the summer, to be sent to St. Luke's Hospital, Tokyo, Japan. Any societies wishing such towels to work are requested to notify Mrs. Staton and she will see that they are sent to you.

"One member of our body, having noticed the lack of delegates from the smaller parishes, thought we should urge them to send delegates and that a fund might be started that could be drawn on for a delegate's expenses if necessary, and a resolution to this effect was passed."

Many of the best Auxiliaries are of slow growth because of this very inability to send delegates to meetings, institutes, and other places from which important messages might be brought back. In this respect the ordinary club has an advantage over the Auxiliary. Mrs. Joshua James, U. O. treasurer, reports nearly $400 in that fund.

FOR SEVERAL YEARS the Auxiliaries of the city of Indianapolis, of which there are seven, have desired to do something socially which might include women of other churches. There were many occasions in the year when the Churchwomen came together, such as Epiphany, the Lenten classes, and the annual meeting, but to none of these did any but Churchwomen come, and they were all strictly along Auxiliary lines.

Finally it was decided to give an annual luncheon on September 29th and call it the Michaelmas luncheon. This date was chosen because it brought the Auxiliary into notice at the beginning of the working year, following as it does very soon after St. Matthew's Day, which is the official opening of our Auxiliary year. The entertainment planned was a luncheon followed with a talk by a popular speaker. The first one was held last year and had an attendance of eighty women. The speaker was Mrs. Julian Strauss, known as the Country Contributor. The affair was much enjoyed; it was a little out of the ordinary and afforded an opportunity for women to entertain friends, and was also possible to elderly women and to those who do not go out at night. Altogether the Michaelmas luncheon struck a popular chord and everybody felt very English in talking about Michaelmas.

This year the number attending was even larger. The day was fine and the diocesan rooms were made gay with great clusters of that modest little wayside flower the Michaelmas daisy, which was exalted to a prominent place as the sole decoration. It was a treat indeed to have as our guest and speaker a good Churchwoman whose speech promoted the Iowa plan, at the Triennial, many women will remember. Miss Alice French (Octave Thanet) of Davenport talked excellently on the general topic, "Shall we part with our past?" Miss French is so easy and unhampered a talker that nothing but shorthand could do her justice. In introducing her, the Auxiliary President, Miss Howland, said that we owed Miss French a visit to the Kaiser, for Miss French had really intended to go abroad this summer. The speaker touched on the war in an optimistic strain, calling attention to the many things in which our land may be benefited had we the wisdom to perceive them. She then deplored the passing of so many ideals of the past, showing that we were following in the wake of nations that had perished from neglect

of higher things. She spoke of the loss of reserve and modesty among both men and women, the disgusting and inexcusable things spoken, acted, and printed. Miss French thought that the pendulum had swung so very far that it was coming back into the way that good and modest women approve, and that as doubtless we would have again the full skirts of our mothers, so she hopes we may have their high womanliness. The talk abounded in witty stories which the speaker said were not from newspapers but had happened among her own friends.

At the close everybody eagerly sought to congratulate the speaker, whose pleasing manner has won her permanent friends. The second Michaelmas luncheon was just what our president hoped it would be, "a promoter of friendliness", and delightful to everybody.

VERY GRATIFYING indeed is a letter such as the following:

"You will be glad to hear that the account of the Helen Dunlap Memorial School at Winslow, Arkansas, in the last number of THE LIVING CHURCH, was read this afternoon at the first meeting of St. Mary's branch, here at my home, and elicited so much interest and sympathy that five dollars was pledged toward the electric plant so much needed. As my oldest granddaughter has just entered Vassar College, the appeal came with double force to me and I am sure it will reach many other hearts and perhaps bring help for many other necessary improvements. . . . We shall bear this school in mind."

This letter is from the president of the Springfield Auxiliary, and to its grateful contents we may add that from this mountain school of which she writes there has come a very hopeful report. Not much longer will the coal-oil lamp hold its sway therein, for enough money has come to at least begin the electric plant, and in the near future bottoms may drop out of lamps without inconveniencing anyone. The Helen Dunlap Memorial School has now 38 girls in the boarding department, which number is about its capacity. In these little mountain girls, with God's blessing and the interest of Churchwomen, is the making of noble Christian women who will bravely carry the banner of the Church throughout that whole region.

INQUIRY has come to this department from a clergyman interested and also anxious about the Auxiliary of his parish. The society is small and it is his earnest wish to make this winter's study something which shall be not only profitable but appealing; something that shall entice, as it were, half-hearted missionary women into being whole-hearted ones. There is an inclination, he thinks, to use a book now attracting attention called *The Child in the Midst* in place of the one which promises to be generally used, *The Social Aspect of Foreign Missions,* by Dr. Faunce. The former book we have not had the benefit of reading; that it is being made a study by many of our sectarian friends we know; but would it not be better policy to use the book which will better keep an Auxiliary in touch with the general society? There is a great deal of "The Child" now, in our sociological and literary studies, and unless this book should be used for some specific purpose such as to obtain knowledge to conduct work among children of the Church, it can scarcely rank as an Auxiliary text-book. The present condition of foreign affairs will make the book recommended for the Auxiliary very vital and absorbing. *The Spirit of Missions* offers a subscription for one year and *The Social Aspect of Foreign Missions,* paper bound, for one dollar.

THOSE Auxiliary women who have known Bishop Spalding will grieve deeply over his tragic death. His appreciation of the Auxiliary and his faith in it were always in evidence. Probably the last article penned by him was that in the August *Spirit of Missions,* "The First Hospital in the Mountains—St. Mark's, Salt Lake City, Utah." As a slight tribute to this devoted worker, this article might be read at an early meeting of every branch of the Auxiliary.

A PAROCHIAL United Offering treasurer writes that she is beginning the autumn work with a little aggressive personal touch. She is writing personal notes to women who have never given regularly to the U. O., and enclosing U. O. tract 107.

THE PRIMARY DEPARTMENT of the Sunday school of St. Ann's Church, Nashville, Tenn. (Rev. Mercer P. Logan, D.D., rector), was selected by the committee to demonstrate at the Tennessee state fair the best method of organization and of instruction.

BEHIND THE VEIL

[Lines written in memory of the late Mrs. Wilson the esteemed wife of President Woodrow Wilson]

At zenith of her life she passed away,
While yet meridian bloom her cheeks suffused,
God's angel called her, hence she could not stay,
Though home to her was sweet, with joys infused.

The dizzy height of lofty place and power
Swerved not her Christian poise and noble aim,
She valued conscience as her richest dower,
And, by its promptings, kept her life from blame.

Her loving spirit won all whom she met,
She lived in kinship with the right and true;
Her star behind Earth's misty veil has set,
But shines with brightness in the cloudless blue.

Washington, D. C. (Rev.) JOHN M. E. MCKEE.

GOETHE: ANOTHER VIEW

A GOD-LIKE youth with the fatal dower of beauty, the Lucifer-beauty, which brought youths and maidens to his feet. A hyper-sensitive nature with a neurotic timidity, fear of heights and of blood, though brave enough to cure itself. An intellect which ranged the whole of human life and thought. A spirit which at six years old decided that "God knew well that no physical injury could harm an immortal soul," and so defended to himself the "ways of God to man" in permitting the Lisbon earthquake, and in old age declared that nothing could go beyond the Gospel.

Such was the youth who has perhaps been regarded with the strongest disapproval and the highest admiration and affection of any literary genius.

The hearts he broke were not as many as are often supposed, and his own heart was nearer to breaking than is often understood. He *was* timid, and was deterred by that timidity from committing himself to matrimony, until after the birth of his only child as the result of a sudden union with a girl of the people who threw herself at his feet. He was always faithful to that union, and would have married (legally) his wife long before he did, but for her steadfast refusal in her mistaken fear of causing him social injury.

He had been called when only twenty-six years old to be the companion and counsellor of a princeling, and springing from the proud burger class of self-respecting Frankfort, he entered on his duties with confidence. The little state into whose affairs he threw himself still shows the result of his beneficent plans and activities. He concerned himself with the welfare of the people, the development of industries, the methods of education. The shaded avenues, the lovely public parks, the schools, museum, theater, library, of Weimar all give evidence of his wise and loyal public spirit.

His patience and generosity in charities at the time unknown to anyone but himself and the recipients give evidence of true unselfishness. His passionately patient investigation of Nature's secrets led him to a faith in a glorious God of infinite power and beneficence, but he said he thought it was not wise to talk much of the deepest things but rather to let the effects of an inner faith appear "like the soft radiance of a hidden sun." He valued himself more for what he believed to be a true theory of color than for his literary work.

It seems as if an unprejudiced study of the man must lead one to an affectionate admiration of him in spite of the faults which were undeniably his.

His feeling for humanity (his feeling for "Social Service") was such that the only moment when Faust in his long life could say to the passing moment, "Stay, thou art fair," was when a happy and industrious people had been established on land formerly waste and desolate.

His sense of the need of the forgiveness, of higher and divine help, is expressed in the final scene of Faust. May he not be forgiven his sins, which were many, because he loved much? C. G. M.

BE ASSURED of this, you do not know God in truth, and have no true peace, if you are depending upon times and places. Remember that whatever God gives you to do, from moment to moment, that is the very best thing you could possibly be doing, and you little know where and when the Lord will meet you. He who does not seek and find God everywhere, and in everything, finds Him nowhere and in nothing. And He who is not at the Lord's service in everything, is at His service in nothing.—*John Tauler.*

Church Kalendar

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Oct. 1—Thursday.
" 4—Seventeenth Sunday after Trinity.
" 11—Eighteenth Sunday after Trinity.
" 18—Nineteenth Sunday after Trinity. St. Luke.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 31—Saturday. Eve of All Saints.

KALENDAR OF COMING EVENTS

Oct. 10—Sixth Provincial Synod, St. Paul.
" 14—Fifth Provincial Synod, Detroit.
National Convention B. S. A., at Atlanta, Ga.
" 20—First Provincial Synod, Springfield, Mass.
Convention of the Diocese of Atlanta, at La Grange, Ga.
Nov. 10—Annual Council Diocese of West Missouri, Grace Church, Kansas City.
Nov. 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans, La.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jeffreys.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh street, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be addressed to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

Personal Mention

THE Rev. WILLIAM L. BLAKER has resigned his work at Minot, North Dakota, to take work at New Smyrna, Missionary District of Southern Florida, commencing in the early part of October.

THE Rev. CHARLES P. BURGOON, rector of St. Mark's Church, Durango, returned from England September 15th. They had planned a trip to Paris and Naples, but the war being declared they were fortunate in getting passage on the *Lucania,* which sailed August 8th.

THE Rev. G. D. CHRISTIAN and Mrs. Christian, of Richmond, Va., who recently returned from five years' service in Alaska, sailed on Saturday, October 3rd, on the steamer *Philadelphia,* for England, where Mr. Christian goes to Oxford to continue his studies in Bible criticism, theology, sociology, and parish mission work during the next year.

THE Ven. E. THOMAS DEMBY, Archdeacon of the colored work in Tennessee, has returned to the diocese after several weeks' vacation in Michigan and Canada. The new address of Archdeacon Demby is 958 Mississippi avenue, Memphis, Tenn.

THE address of the Rev. H. H. GOWEN, D.D., is changed to 4524 Seventeenth street, N. E., Seattle, Wash. Letters and papers intended for Trinity Church should now be addressed to the Rev. W. H. Bliss, Trinity parish rectory, Seattle, Wash.

THE Rev. MORGAN LLEWELLYN GRIFFITH, recently of the missionary district of Nevada, is now curate at St. George's Church, Flushing, Long Island. His address is 79 Prospect avenue, Flushing, L. I.

THE address of the Rev. JOS. H. HARVEY, secretary of the St. Louis clericus, is 7154 Manchester avenue, St. Louis, Mo.

THE Rev. JOHN H. HEADY of New York City, has become rector of St. Clements' Church, Brooklyn, and entered upon his duties October 1st.

THE Rev. W. F. KEARNY, of the diocese of Springfield, who has been for two months in Chicago Fresh Air Hospital, has sufficiently recovered to go to Michigan to visit a brother.

THE Rev. J. W. LIVINGSTON, formerly of Buffalo, N. Y., is the assistant at Emmanuel Church, Memphis. His address is now 423 South Cynthia Place, Memphis, Tenn.

THE Rev. W. H. G. LEWIS has resigned the rectorship of St. Luke's Church, Brockport, N. Y., to take effect December 1st.

THE address of the Rev. Dr. MERCER is changed to 2730 Washington boulevard, Chicago.

THE Rev. ALBERT LEONARD MURRAY, of St. Matthew's Church, Evanston, Ill., has accepted his election as rector of St. Paul's Church, Evansville, Indiana, in the diocese of Indianapolis.

OWING to the war, the Rev. and Mrs. HENRY M. SAVILLE, of Waltham, Mass., have postponed their going to Oxford, England, for the present, and are staying at East Greenwich, R. I.

THE Rev. ROBERT ALEXANDER TUFFT, rector of St. Mary's Church, Daytona, Florida, has accepted a call to the rectorship of St. Peter's Church, Charlotte, North Carolina, and will enter on his new duties on All Saints' Day.

THE Rev. ISAAC VAN WINKLE, of St. Luke's Chapel, Paris, France, has returned to America. His address is 104 West 85th street, New York City.

THE Rev. Dr. LEROY TITUS WEEKS will spend the first three weeks of October in Kansas, where he will give several lecture-readings and attend the Weeks family reunion at Osborne, Kansas.

ORDINATIONS

PRIEST

MARYLAND.—On the Sixteenth Sunday after Trinity, September 27th, in the John Frazier Memorial Chapel, Phoenix, Baltimore county, the Rt. Rev. J. G. Murray, D.D., Bishop of Maryland, ordained to the priesthood the REV. PETER FERDINAND LANGE, M.D. The candidate was presented for ordination by the Rev. Duncan McCulloch, *rector emeritus* of the parish, and the sermon was preached by the Rev. James F. Plummer, present rector of the parish, who, with the Rev. Mr. McCulloch, joined in the imposition of hands. The Rev. Dr. Lange, who has been assistant minister in St. James and Immanuel parishes, under the Rev. Mr. Plummer, will probably shortly take up work in Cumberland, Md.

MILWAUKEE.—At St. Matthias' Church, Waukesha, on Sunday, October 4th, the Rev. HAROLD BAXTER LIEBLER was advanced to the priesthood by the Bishop of the diocese. The Very Rev. Dean Larrabee of Nashotah preached the sermon and the Rev. C. S. Turquand read the litany. Mr. Liebler becomes rector at Waukesha, where he was already in charge as deacon.

DIED

BROOKS.—Suddenly at his home in Poughkeepsie, N. Y., on September 30, 1914, JOHN R. BROOKS, in his 85th year, father of the Rev. Roelif H. Brooks, rector of St. Paul's, Albany, N. Y.

LONEY.—At his summer residence, Skaneateles, N. Y., on Monday, September 28th, WILLIAM A. LONEY, formerly of Baltimore, Md., in his 93rd year. Christ's faithful soldier and servant until his life's end.

SISTER BRIDGET.—On the morning of October 1st, 1914, at St. James' Home for Children, Arlington Heights, Massachusetts, SISTER BRIDGET, novice of the order of St. Anne. The requiem mass was sung in the convent chapel October 2 (Feast of the Guardian Angels) at seven o'clock, and burial was in the cemetery of the order at Foxboro.

Jesu mercy.

STRONG.—Entered into rest on October 3, 1914, REBECCA BROWER STRONG. Services and burial at St. Timothy's Church, Roxborough, Philadelphia, Pa., Tuesday, October 6th, at 2:00 P. M. R. I. P.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST OR DEACON wanted in growing manufacturing town; interesting work. Small salary. $700 to $750. New York State. Address "P. D.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, 34, unmarried, Harvard, Cambridge, General, Mission experience in West. Gives as reference name of rector he has recently assisted in well-known Eastern city parish. Address VEVEY, care LIVING CHURCH, Milwaukee, Wis.

A SUCCESSFUL rector, in good standing, best of reference, desires to make a change. Stipend $1,200 and house. Address "B. D.," care LIVING CHURCH, Milwaukee, Wis.

A PRIEST desires parish. Experiences in city, village, and country work. Testimonials. Address "X. Y. Z.," care LIVING CHURCH, Milwaukee, Wis.

EASTERN Rector will exchange with Southern Rector. Apply "A.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

CULTURED, refined, young, English woman desires position as companion, chaperon, private secretary. Could take entire charge of house or children. Musical, artistic, best references. "E. D.," care LIVING CHURCH, 19 So. La Salle street, Chicago.

THOROUGHLY EXPERIENCED Church and Sunday School worker would like a position as parish visitor, preferably in the diocese of Chicago. Bishop and clergy references given. Address "P. V.," care LIVING CHURCH, Milwaukee, Wis.

POSITION as Organist. Experienced organist and choirmaster. Member of American Guild and post graduate of Guilmant Organ School. Churchman. Best of references. Address ORGANIST, 21 Lansing St., Auburn, N. Y.

WANTED by a Catholic deaconess, diocesan, parochial, or institutional work. Seven years' experience institutional work, five years' parochial. Best references. Moderate salary. Address "C. D.," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. In present position seven years. Thoroughly understands boy voice production. Recitalist. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE CHURCH WORKER desires position in Mission field. References. Address "G.," care NEW YORK SUNDAY SCHOOL COMMISSION, 73 Fifth avenue, New York City.

CHURCHWOMAN desires position as housemother in institution. References. Address "L.," care NEW YORK SUNDAY SCHOOL COMMISSION, 73 Fifth avenue, New York City.

EXPERIENCED ORGANIST AND CHOIRMASTER, best references, desires position in Eastern state. Address "F.," care LIVING CHURCH, Milwaukee, Wis.

HOUSE-MOTHER, assistant housekeeper, or place of trust in home or school. References. Address "MOTHER," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburg, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

FOR SALE.—Chicago Clergyman will sell five complete sets of Vestments in regular Church colors; also a Silver Gold Plated Chalice and two Patens, at reasonable prices. Address CENTRAL SUPPLY CO., 19 S. La Salle street, Chicago, Ill.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

POST CARDS of Cathedrals. Churches, Abbeys and Missions in the United States and foreign countries, including the Cathedral of Rheims. Send for catalogues. A.MOORE, 588 Throop avenue, Brooklyn, N. Y.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED—Orders all kinds silk and linen Church embroidery. Prices Reasonable. MISS HIGGINS, Dinglewood, Columbus, Georgia.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for Illuminating.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES looking for superior organists please write 147 East Fifteenth street, New York. No charges.

EPISCOPAL CLERICAL REGISTRY

SEVERAL Rectorships Vacant. For information write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

MONEY TO BUILD

CHURCHES, rectories and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

FOR SALE OR RENT

TRYON, N. C., fairest scenery, mildest climate. Owner will sell his beautiful private residence and furniture; six rooms, Georgia pine. Best street, fruit garden, well, city water. Fair terms. Address Rev. B. M. BRADIN, Tryon, N. C.

COMMERCIAL

PRESERVO, a shiny shoe polish. Prevents cracking. Imparts beautiful gloss to leather articles. Waterproofs instantly. Tube by mail 25 cents. PRESERVO POLISH CO., 1221 West Twenty-fourth street, Kansas City, Mo. Pin money to college students selling PRESERVO.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

GIFTS OR BEQUESTS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND.
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE IN-HIS-NAME SOCIETY

Object—To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed.

Membership involves no fees or dues. A willingness to respond to appeals so far as one is able and at such times as one is disposed, is all that is expected of a member.

Appeals, offerings, and letters generally should be addressed to the President, P. G. Melbourne, Hyattsville, Md. (diocese of Washington).

Field Staff Officers—Rev. V. G. Lowery, St. Mark's, Troy, Ala.; Rev. A. R. E. Roe, St. Peter's, Key West, Fla.; Rev. Joseph H. Harvey, St. Augustine's, St. Louis, Mo.

EVANGELICAL EDUCATION SOCIETY

The Annual meeting of the Life and Contributing members of the Evangelical Education Society will be held on Thursday, October 15, 1914, in Room 11, the Church House, Twelfth and Walnut streets, Philadelphia, Pa., at 3:30 P. M., for the election of officers for the ensuing year and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, M.A.,
General Secretary.

Philadelphia, September 26th.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lycett, 317 N. Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 N. Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

LOTHROP, LEE & SHEPARD CO. Boston.

The Bailey Twins. And the Rest of the Family. By Anna C. Chamberlain. Illustrated by Elizabeth Otis Dunn. Price $1.00 net; postpaid $1.10.

RAND MCNALLY & CO. Chicago.

The Promise of Life. By Howard Sutherland, author of *Idylls of Greece, The Woman Who could, The Legend of Love, Idas and Marpessa, Out of the North.* Price 50 cents net.

MACMILLAN CO. New York.

Vital Elements of Preaching. By Arthur S. Hoyt, Professor of Homiletics and Sociology in Auburn Theological Seminary, author of *The Work of Preaching,* and *The Preacher.* Price $1.50 net.

THE CHURCH AT WORK

RECTORY OF ALL SAINTS' CHURCH, WEST PLAINS, MO.
[See issue for last week]

OBSERVANCE OF PEACE SUNDAY

SUCH REPORTS as have reached us indicate the fullest degree of observance of the Day of Intercession recommended by the President; the eighth time a President of the United States has called the people of the nation to observe a day of prayer, but the first time such a proclamation has been made for others than our own nation.

In most of our churches the service set forth by the Bishop of New York and licensed by most of the other Bishops was used, being adapted to Holy Communion, Morning Prayer, or Evening Prayer, as the case might be, though in some dioceses local uses were set forth and used. In New York there was a great mass service in Carnegie Hall in the afternoon at which Secretary Bryan and ex-Secretary Straus were the speakers. The observance at the Cathedral is related in our New York Letter. In Washington there was a great out-door service on the Cathedral grounds at which nearly 5,000 persons were said to be in attendance. President Wilson quietly attended the services of the Central Presbyterian church as a member of the congregation. In Chicago, beside the observance in the churches, there was a great meeting in the Auditorium, when Bishop Anderson was one of the speakers. "More than 7,000 persons," says the *Tribune*, "were wedged into Congress street between Wabash and Michigan avenues before 2:15 in the afternoon, at which time the doors of the Auditorium were thrown open to the peace lovers. Extending from either entrance of the building, lines six abreast stretched north on Wabash avenue and east on Congress street. When all seats had been filled in the Auditorium, the 3,000 or 4,000 persons outside were directed to the area in front of the bandstand in Grant park, where an overflow meeting was held. As the speakers concluded their addresses in the building they went to the bandstand in the park and spoke to an audience almost as large."

These are only indications of what was happening in every American city and in the churches of every sort of religion. The Christian people observed the day as perhaps no other day has been observed in this country in a long series of years.

The following is the list of Bishops who coöperated in the movement to obtain a substantially uniform service in all our churches, by licensing the form set forth by the Bishop of New York:

The Bishops of Alabama, Arizona, Arkansas, Asheville, Bethlehem, Central New York, Chicago, Colorado, Connecticut,* Dallas, Delaware, Duluth, Eastern Oregon, Erie, Harrisburg, Iowa, Kansas, Kentucky, Lexington,* Maine, Marquette, Michigan City, Milwaukee, Minnesota, Mississippi, Missouri, Montana, Nebraska, Newark, New Hampshire, New Mexico, North Carolina, North Dakota, North Texas, Ohio, Oklahoma, Olympia, Quincy, Rhode Island, Salina, South Carolina, South Dakota, Southern Florida, Southern Ohio, Spokane, Springfield, Utah, Western Colorado, Western Massachusetts, Western Michigan, West Missouri, Western Nebraska, West Texas, Wyoming.

* In Dioceses thus designated this was licensed by the Bishop as alternative or supplementary to a form previously set forth for the same diocese.

ANNUAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

PLANS ARE about completed for the twenty-ninth annual convention of the Brotherhood of St. Andrew, which will be held in Atlanta October 14th to 18th. The convention program contains the names of many of the Church's leaders, and the opportunity is an excellent one for young laymen of the Church to learn how they may best carry out their responsibility towards the men and boys of their parishes. The Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, will conduct the quiet hour on the Wednesday evening of the convention, and also the preparation service Saturday evening for the annual corporate Communion. Rev. John Henry Hopkins, D.D., rector of Church of the Redeemer, Chicago, and the Rev. W. R. Stearly, rector of St. Luke's Church, Montclair, N. J., and Bishops C. K. Nelson, D.D., of Atlanta, C. E. Woodcock, D.D., LL.D, of Kentucky, and T. F. Gailor, D.D., of Tennessee, will be among the principal speakers from the clergy. Among the lay speakers are Franklin S. Edmonds, Philadelphia; Courtenay Barber, Chicago; W. A. Cornelius, Pittsburgh; John Howe Peyton, president N. C. & St. L. Ry., Nashville, Tenn., and E. H. Bonsall, president, and Hubert Carleton, general secretary, of the Brotherhood. The Hon. J. A. MacDonald, editor, *Toronto Globe*, Toronto, Canada, will be the principal speaker at the Sunday afternoon mass meeting; subject, "Christ and the Republic." Convention headquarters will be at the Ansley Hotel, the sessions and conferences being held in the assembly hall on the top floor. The railroads have granted exceptionally low round-trip rates, making a splendid opportunity for Churchmen to visit Atlanta and the South at very low expense. Clergy who expect to attend the convention and who will notify the Atlanta National Convention committee, 425 Trust Company of Georgia building, in advance of their coming, will be provided with entertainment. Arrangements have been made to lodge the boys attending the convention in a Boys' Camp, which will be established in the deanery of St. Philip's Cathedral, at a nominal charge of $1.00 for the four nights of the convention. A round-trip fare of $6.50 between Atlanta and Sewanee, Tennessee, will be in effect during the convention, which will afford a splendid opportunity for Churchmen to visit the University of the South, the Church's great Southern seat of learning.

MARGARET COLLEGE OPENS

THE OPENING exercises of Margaret College, Versailles, Ky., the diocesan school for girls and young women, were held the morning of September 23rd, under the most favorable conditions in the history of the school. Every room in the college is occupied and more boarding pupils are yet to come. In spite of the heavy rain there was a large attendance of alumnae, friends and patrons both from the town and from a distance. The Bishop and seven of the clergy were also present. A short service was conducted by the Rev. J. H. Fielding, after which brief addresses of welcome and greeting were made by the Bishop and the Rev. J. M. Maxon, president of the college. Other speakers were Miss Laura Clay for the laity, Dean Massie for the clergy, Rev. O. O. Green of the Versailles Baptist Church for the local pastors and congregations, while Prof. E. B. Hifner, county superintendent of public schools, told of the place the college and its president hold in the life of the community.

PARISH HOUSE CORNERSTONE LAID

THE CORNERSTONE of St. Mary's parish house, Wind Gap (diocese of Bethlehem), was laid on Sunday, September 20th, by the Rev. A. H. Bradshaw, rector of Trinity Church, Easton, assisted by the Very Rev. Frederick W. Beekman, Dean of the Cathedral of the Nativity, South Bethlehem, the Rev. T. E. Della Cioppa, of Philadelphia, the Rev. D. A. Rocca, general missionary to the Italians of the diocese of Bethlehem, Louis N. Rocca, superintendent of St. Mary's Sunday school, of Wind Gap, and Rev. Frank Bongiorno, lay reader, under Rev. Mr. Rocca's supervision in the mission in Easton. A long procession, preceded by the crucifer and choir boys of the mission, and composed of the Sunday school, and the missionary committee, W. M. Heiberger, V. H. Everhart and W. M. Michler, the architect, who drew the plans of the building, walked around the walls of the edifice singing appropriate hymns. Rev. Mr. Bradshaw read the prayers and laid the cornerstone. Rev. Mr. Rocca repeated the ceremony in Italian. Addresses were delivered by all the above-named clergymen, and the Rev. T. E. Della Cioppa spoke to the Italians in an impressive way. The Roseto Band ren-

dered music and two large American and Italian flags were unfurled from a 50-foot flag pole. Over 500 people were present, coming from the surrounding towns to assist in the ceremony. It is expected that in the near future the Rev. D. A. Rocca will erect a church and arectory on the large piece of ground donated to the mission by Dr. J. C. Keller, of Wind Gap.

ST. JOHN'S HOME TRAINING SCHOOL AT WORK

ST. JOHN'S HOME Training School, Corbin, opened September 8th, with the new principal, Miss Ada G. Croft, supported by an able faculty of teachers and social workers, in charge. The buildings have been thoroughly renovated and repaired. A new furnace and bath rooms have been installed in the main building. Hancock Hall is being repaired and remodeled for domestic science and manual training. A new building, containing a kitchen and dining room, is to be erected near Thomas Hall. It is also planned to beautify the grounds. In the school department proper, the pupils will be taken through the eighth grade. In the domestic science department everything pertaining to efficient home making will be taught. There will also be a course in nursing, including the care of babies and the sick.

OPENING OF NASHOTAH SEMINARY

ON THE Feast of St. Michael and All Angels Nashotah House entered upon its seventy-third year. At the choral celebration of the Holy Eucharist a number of alumni and other visiting clergy were present. The Bishop of Milwaukee and the Bishop of Fond du Lac were vested and in the sanctuary, the celebrant being the dean, who was attended by the Rev. R. D. Vinter, and the Rev. H. B. Liebler, graduates of the class of 1914, as deacon and subdeacon. The sermon was preached by the Rev. George Craig Stewart, of St. Luke's Church, Evanston, Illinois, and was admirably suited to the occasion, setting forth to young men preparing for the priesthood some principal requirements for those who are to stand to-day in the forefront of the battle against sin and unbelief. It made a profound impression. A meeting of the trustees was held in the afternoon. The dean reported a good accession of new students, and the prospects for the year seem very encouraging. The Rev. M. Bowyer Stewart, and the Rev. L. P. Edwards enter upon their work as instructors in the preparatory department. In the seminary there is no change in the chairs of the professors. The staff is complete, and everything in readiness for the prompt resumption of work.

YEAR BOOK OF AN OHIO PARISH

AN ATTRACTIVE *Year Book* is published for the parish of St. Paul's Church, Steubenville, Ohio, the Rev. Wm. Martin Sidener, rector. It gives the usual information concerning the parish, one of whose features is a "Guild of the Morning Hour," the members of which agree to be present at fixed intervals at the early celebrations. There are also attractive pictures of the church, exterior and interior. It is evident that a thorough work is being done within the parish.

CHURCH ANNIVERSARY AT MILFORD, CONN.

PREPARATIONS ARE being made to celebrate the one hundred and fiftieth anniversay of St. Peter's Church, Milford, Connecticut, on October 3rd and 4th. The celebration begins on Saturday, with Morning Prayer and Holy Communion, with an historical sermon by the Rev. Samuel Hart, D.D. Luncheon will be served at St. Peter's parish house, after which greetings will be heard from various pastors in Milford and from the former rectors of St. Peter's Church, the Rev. Storrs O. Seymour, D.D., the Rev. J. H. Fitzgerald, the Rev. W. Herburt Hutchinson, the Rev. Elliot W. Boone, and the Rev. Sherwood Roosevelt; and letters of greeting will be read from those former rectors who are unable to be present: Rev. A. D. Miller, Bishop Van Buren, and Rev. F. I. Paradise. In the evening a public reception will be held in the parish house. On Sunday the Bishop of Connecticut will officiate at the early celebration and will administer Confirmation and preach at the later service. At the close of this service there will be the presentation of a chalice and paten, the gift of the congregation.

THE NEW DEAN OF ATLANTA

THE REV. JOHN R. ATKINSON has signified his acceptance of his election to be Dean of St. Philip's Cathedral, Atlanta, Ga., and will enter upon that work on All Saints' Day. Speaking of his plans in regard to that work,

REV. J. R. ATKINSON

Mr. Atkinson states that it will be his desire to build up a down-town church in such wise as to set the people to work in fields of relief, education, recreation, and, indeed, all that tends to make a people's church for all sorts and conditions of Christian people. In doing this he hopes to create a center of educational religious life, with a good Sunday school, and to make the congregation a missionary center and thus a model for the diocese. There is an abundant field for its work in the city.

A CORRECTION

THE REFERENCE to Knox College and Lombard College in THE LIVING CHURCH of last week spoke of these as located at Knoxville, Ill. The location in fact is Galesburg, Ill., and the reference was to that place rather than to Knoxville.

DEATH OF ARCHDEACON BIDDLE

THE REV. JACOB A. BIDDLE, Archdeacon of the Hartford archdeaconry, diocese of Connecticut, died at his home in South Manchester, Thursday, September 24th, after an illness of long duration. The funeral was held in St. Mary's Church on Saturday. The Bishop of the diocese was assisted by the Rev. John Lewis, of Waterbury, Rev. Geo. T. Linsley of Hartford, Rev. Harry I. Bodley of New Britain, and Rev. Manning B. Bennett of South Manchester. The bearers were all missionaries in the Hartford archdeaconry—Rev. E. G. Reynolds, Rev. Robert Burton, Rev. Louis I. Belden, Rev. Frederick E. Buck, Rev. W. H. Robinson, and Rev. Percy Norwood.

The Rev. Mr. Biddle was born in Stark county, New York, December 25, 1845, the son of Rev. Alexander and Maydeline Biddle. He was graduated at Oberlin College in 1870. From Yale University he received the degree of B.D. in 1879. Mr. Biddle was a Congregational minister for a number of years, holding pastorates in Oswego, N. Y., South Norwalk and Milford, Conn. He was ordained deacon in 1893 and priest in 1894 by Bishop John Williams. His first charge after ordination was St. Mary's Church, South Manchester, where he remained nearly ten years. Subsequently he was rector of Christ Memorial Church, North Brookfield, Mass., whose congregation had come in a body from Congregationalism; and for a short time he was rector of Grace Church, New Haven. He was twice Archdeacon of Hartford archdeaconry.

Mr. Biddle was particularly interested in Sunday school work, upon which subject he had published a number of pamphlets. He had made a thorough study of industrial conditions in the state of Connecticut, and he made by voice and pen a continuous plea for improved conditions for the working people. *Social Regeneration* and his other published studies show him as the apostle of fair play.

Mr. Biddle leaves a wife, who was Miss Anna A. Light of New Haven.

WORK AMONG COLORED PEOPLE IN MOBILE, ALA.

IT IS gratifying to note the progress of Church work among the colored people in Mobile, Ala. For many years the Church of the Good Shepherd was the only place of worship in the city, but since the present incumbent, Rev. J. Da Costa Harewood, took charge last October, two mission stations have been founded, and the number of communicants at the Good Shepherd has increased from 90 to over 150. During the year 38 persons were baptized, 14 of whom were adults. The Bishop of the diocese, the Rt. Rev. C. M. Beckwith, D.D., made a visitation to the parish on the Sixteenth Sunday after Trinity, confirmed a class of adults and preached. During the year three classes have been confirmed by Bishop Beckwith, at the Good Shepherd.

AN AMERICAN S. S. J. E.

AT THE last general chapter of the Society of St. John the Evangelist, held at Oxford, England, the statute dividing the society into two congregations, the English congregation and the American congregation, was finally passed. The statute fulfills now at length, as the society enters on the fiftieth year of its existence, that which was in the hearts of the English and American priests who came together at the call of God at Oxford in 1865. The statutes will not take formal effect until there are seven professed fathers in this country. But meanwhile it will be put into operation. The fathers in Boston will elect their own superior every three years; an American Bishop will be asked to act as visitor; novices will be received and trained without, as hitherto, going to England; and the society will develop its own work as God may prosper it. The rule of life, the statutes, and the office book will remain the same for all the society, provision being made for such alterations as may seem from time to time desirable. The society will be one still in aim and spirit, but its government and development will now be free in each of the congregations. For Churchmen in America the new statute means that the society has now been able to give itself in simple trust to God in the Church here, to grow as in a native soil. It is because the life has thriven in America, that it can be left to grow on of itself. The prayers and alms of American Churchmen, and the gift of themselves by American priests, have borne their fruit. On these same sure supports God's grace in action, the society will still rest, and go forward. "God give us them in

full measure," so states *The Messenger*. Early this month there will be a meeting of the chapter which will organize the society in accordance with the new constitution.

OPENING OF HOWE SCHOOL

Howe School began its thirty-first annual session Tuesday, September 22nd, with its usual number of students, over two hundred, and several important additions to the faculty. During the summer months a south transept has been added to St. James' chapel, which enlarges the seating capacity to 350. This transept is the gift of old boys in commemoration of their mothers, and is familiarly spoken of as the Mothers' Chapel. It is used for the daily offices. Over the west door is a Crucifixion group from Oberammergau, and over the altar a very fine copy of the Sistine Madonna. A number of memorials will be presented on Founders' Day.

DEATH OF REV. DR. GARDAM

The Rev. William Hothersall Gardam, D.D., rector of St. Luke's Church, Ypsilanti, Michigan, died suddenly on October 1st, at Atlantic City, N. J. Dr. Gardam had been ill all summer and was given a three months' leave of absence by the vestry of his parish. It was thought that he was gaining in strength and he had gone to Atlantic City only a week before his death. He stood the journey well, but failed suddenly. Dr. Gardam was born in Leeds, England, on October 18, 1851, and was educated at London University and the Theological College of Lincoln under Archbishop Benson. He came to America in 1879 and was rector of St. Paul's, Plymouth, Wis., 1879-1882; rector of St. Mark's, Lake City, Minn., 1882-1887; was Dean of the Cathedral, Faribault, Minn., 1887-1896; and rector of St. Luke's, Ypsilanti, from 1896. He was for many years president of the Standing Committee of the diocese of Michigan; was a clerical deputy to the General Convention in 1910, a delegate to the Pan-Anglican Congress in 1908, sometime editorial writer for the *Churchman*, and for many years a trustee of Kenyon College. Three years ago the honorary degree of Doctor of Divinity was conferred upon him by Seabury Divinity School. Dr. Gardam was married to Miss Mary Chase Smith, great-granddaughter of Bishop Philander Chase. Mrs. Gardam died two years ago and it is said that Dr. Gardam never recovered from this loss.

The funeral service was held in St. Luke's Church on Monday, and the interment was beside his wife near Milwaukee, Wisconsin. A sister is said to be the only immediate relative of Dr. Gardam.

DEATH OF A SYRIAN LAYMAN

Many English and American Churchmen have been brought into touch by correspondence with Mr. E. M. Philip, a layman of the Syrian Church of Malabar, South India, and secretary to the late Mar Dionysius, sometime Metropolitan of that Church. News is received of the sudden death of Mr. Philip from a paralytic stroke. One of the clergy of the Syrian Church writes of him as "a great man in the Syrian Church, a veteran in the cause of the Orthodox religion, who spent his days in the service of the Church." He had occasionally been a writer for The Living Church, and was an ardent worker in the cause of closer relations between the Anglican communion and the ancient Syrian Church, which latter is undergoing, largely through Mr. Philip's energetic work, a process of re-enlightenment and purification. Mr. Philip's death is undoubtedly a great loss to his Church and to this movement. He was a native Syrian.

ALASKAN VISITORS

Miss Margaret S. Grider, formerly social worker at Christ Church, Cincinnati, is in that city on a visit, the guest of Mr. and Mrs. W. Kesley Schoepf. Miss Grider, who was in charge of St. Mark's mission school, Nenana, Alaska, brought with her an Alaskan girl, Louise Bettis, fifteen years old, who has risen to the dignity of pupil teacher at St. Mark's, and who will live and go to school at Bethany Home, Glendale, during the six months of Miss Grider's furlough. Miss Grider was also accompanied by Mr. Robert Tatum of Knoxville, Tenn., who is an assistant in the Nenana mission and was one of the party which, in charge of Archdeacon Stuck, reached the top of Denali or Mount McKinley. Through the

AN ALASKA MISSIONARY GROUP

courtesy of the Cincinnati *Times-Star*, an interesting photograph of the three by Messrs. Young & Carl was obtained by The Living Church correspondent.

HARVARD UNIVERSITY AND THE EPISCOPAL THEOLOGICAL SCHOOL

Dean Hodges in discussing the extension of the hospitality of Harvard University to the Episcopal Theological School (his own school) has a word to say in the Harvard *Bulletin*. After mentioning the relations existing between the University and the Andover Theological Seminary, which prepares men for the Congregational ministry, and the Harvard Divinity School, which he says "has a traditional connection with Unitarianism," the Dean says:

"At the same time, much of the work done in the schools runs along parallel lines. In various departments the teaching of one school is available for another. Hebrew, for example, social ethics, religious pedagogy and other studies have no particular denominational significance. In some of these directions there will be a gradual decrease of duplication. In the Episcopal School, of the fourteen courses necessary to the bachelor's degree in divinity, nine must be taken in the school itself, but five may be taken—with the approval of the faculty—in any of the other schools, or in the Harvard department of arts and sciences. These nine include the major requirements for the ministry of the Episcopal Church. Thus, with natural emphasis on the special work for which the men are being trained, they will have the privilege of the instruction of other teachers whose value is determined not by their denominational connections but by their worth in the world of theological scholarship. They will attend these classes outside their own school, as throughout their ministry they will continually read great books written by men outside their own church."

The following is the text of the agreement between the university and the school:

1. The students in each institution shall be allowed to take courses in the other without payment of fee for three years; and if at the end of that time it appears that such an arrangement involves an undue financial sacrifice on either side, a new and equitable arrangement in regard to the payment for such courses shall be made; but in any event the student shall not be required to pay a total amount greater than his tuition fee to one institution. This freedom from payment of fees shall be extended by the university to Andover Theological Seminary also, in place of the present agreement, if that seminary so desires.

2. The Episcopal Theological School shall raise its tuition fee to $150 a year, being the same as that now charged by the Harvard Divinity School and Andover Theological Seminary.

CLERGYMEN'S INSURANCE LEAGUE

The annual meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House, New York, on Thursday, October 1st. The secretary's report showed that only two deaths had occurred during the year, that of the Rev. Dr. Renouf, of Keene, N. H., and the Rev. Dr. Oberly, of Elizabeth, N. J. The treasurer reported that he had received during the year the sum of $763.42, which, with the balance of the previous year, made the total $1,110.64. After paying two mortuary benefits, and meeting all the current expenses of the league, there remained a balance of $415.37. A new board of trustees was elected to serve for the ensuing year, namely, the Rev. Dr. G. S. Baker, the Rev. Dr. L. W. Batten, the Rev. Dr. W. W. Bellinger, the Rev. F. B. Carter, the Rev. Dr. A. G. Cummins, the Rev. Dr. Dunnell, the Rev. A. B. Howard, the Rev. Dr. W. W. Holley, the Rev. F. R Jones, the Rev. R. P. Kreitler, the Rev. Dr. J. P. Peters, the Rev. E. B. Rice and the Rev. J. C. Seagle. This new board then elected to serve as president for the ensuing year the Rev. W. W. Dunnell, and as secretary and treasurer, the Rev. Edwin B. Rice. Several new members had been added to the membership during the year, and in view of the fact that a large number of applicants had to be rejected on account of the age limit, the board of trustees after due deliberation deemed it expedient to change the by-laws so as to make the age limit of admission forty-five years instead of forty. This was done in order to extend the benefits of the league to a much larger field of usefulness, recognizing the fact that the league is a mutual benefit association in which all are brethren banded together in mutual sympathy, and pledged to contribute the sum of $2 to be given to the widow or orphans of a deceased member. Already over $440,000 have been paid out to the widows and orphans of 514 members since the incorporation of the league in 1869.

MEMORIALS AND GIFTS

A memorial window to the memory of Mr. James K. Comings, a devoted lay reader, was blessed by Bishop Brewster at St. Paul's Church, Mancos, Colo., recently.

Two handsome sewed silk American flags, surmounted by solid bronze eagles, the gift of the late Geo. W. Pease, shortly before his death, have been placed in Christ Church, Ridgewood, N. J. Already they have helped to inculcate the principle that social service,

the love of righteousness in a nation, is one of the means of bringing in the Kingdom of God.

THE INTERIOR of Calvary Church, Pittsburgh, has been further enriched by the placing of a window in the baptistry, the gift of Mr. C. E. E. Childers, in memory of his parents, the Hon. Hugh Childers and his wife. The window consists of two panels, in one of which is St. Hugh, and the other a Madonna. The window is a replica of one erected in a country church in England in memory of the parents of Mr. Childers.

THE ALTAR GUILD has recently presented the parish of Christ Church, Ridgewood, N. J., with a handsome piece of its own needle work—a funeral pall of purple broadcloth, with a black velvet cross outlined with red and white cords (the red being inserted between the white) extending through the center of it. In the center of the cross a vine has been worked in white with I. H. S. in raised white letters in the center of it. The whole is bordered by a narrow strip of red, and lined with red.

ST. PAUL'S, The Dalles, missionary district of Eastern Oregon, resumed services September 1st, after a month closed for vacation and repairs. The north transept was added during the summer, greatly enlarging the choir, and opening it up so that the chancel, and especially the altar, is thrown into prominence. The electric lights were rearranged so that all front lights are concealed from the congregation. The expense of this work was borne by Mrs. John S. Schenck, a liberal member of the parish. Mrs. Schenck is also giving a window by Gorham, for the choir, as a memorial to Naomi S. Covill. Mrs. Alice Schenck Sheldon has given the parish a beautiful brass eagle lectern, by Geissler, in memory of her brother, Mr. John S. Schenck, long a vestryman, and for some years treasurer of St. Paul's.

A HAND-CARVED lectern has been presented to the Bethlehem chapel of the Washington Cathedral by Mr. W. Kelsey Schoepf, of Cincinnati, as a token of the interest which Mr. and Mrs. Schoepf have taken in the Cathedral of SS. Peter and Paul. This lectern has been pronounced one of the best examples of wood carving ever done in the United States. It was designed by Henry Vaughn of Boston. It has two faces, one side to be used as a rest for the Bible. The other may be used as a chapel pulpit. The top revolves so that either side may be used. There are four sides to the pedestal representing the Lambeth Quadrilateral. The first side "The Angel with the Little Book" spoken of in Revelation, which represents the word "Scriptura." The second, the figure of the Angel Gabriel, announcing the Saviour's birth, and represents the word, "Symbolum or Creed." The third, "The Angel with the Flaming Sword," representing the word "Mysterium," or sacraments. The fourth, the Archangel Michael, the leader of the heavenly host, and represents the word "Ordo," or Historic Episcopate.

ATLANTA

C. K. NELSON, D.D., Bishop

Preparing for the Brotherhood Convention

BROTHERHOOD MEN and other laymen held a meeting in St. Luke's Church, Atlanta, on the evening of October 1st in the interest of the coming convention. Bishop Nelson addressed the meeting, and others. About one thousand delegates are expected. The headquarters will be in the Ansley Hotel. A large electric sign will mark the place. It will be a gigantic St. Andrew's Cross. The clergymen who attend the convention are being invited to preach in the different churches in Atlanta and vicinity Sunday, October 18th.

THE SUNDAY SCHOOL INSTITUTE held its semi-annual meeting Wednesday evening, September 30th, in the Cathedral parish house. There were three appointed addresses and an open discussion. All felt the need of a uniform system of lessons; and that matter was referred to the clericus. Among other things recommended, it was decided that a committee for inspection of Sunday schools should be appointed, whose duty it would be to look into the methods of the various schools, and report at the next meeting, so that all schools may be benefited by the good points of each. The institute accepted an invitation to hold the next session in the Church of the Epiphany.

THE CLERICUS came together for corporate Communion on October 1st at the Cathedral. They breakfasted together, and then convened in St. Philip's Tower for business. One important thing considered was a uniform system of lessons for the Church schools. A committee has the matter in hand. It was reported that they were formulating a plan of lessons. It was decided to have a called meeting of the clericus at which the chairman, Dr. C. B. Wilmer, would make a report on what had been accomplished. Another important matter was a plan to have a daily celebration of the Holy Communion in the Cathedral. With the coöperation of all the clergy in the vicinity this will be done.

A RECENT news dispatch dated from New York stated that the Cathedral property would be sold and the Cathedral moved to another site. It seems hardly worth while to contradict such a report, because the Cathedral chapter has not even considered, nor would consider such a proposition.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

A New Pipe Organ Dedicated—A New Church—A Cornerstone Laid

A NEW pipe organ was dedicated at St. Luke's Church, Lebanon (Rev. A. A. V. Binnington, rector), on Sunday, September 20th.

THE SCHUYLKILL county clericus held its September meeting at the rectory of All Saints' Church, Shenandoah (Rev. John Porter Briggs, rector). Mr. Briggs read a paper on "The Proper Form of Celebrating the Holy Eucharist."

THE NEW Christ Church, Frackville (Rev. George Burgess, minister in charge), replacing the edifice destroyed by fire, will be dedicated by Bishop Talbot on Wednesday evening, October 28th. The neighboring clergy have been invited to be present.

THE CORNERSTONE of St. Mark's chapel and church house, Hackelbernie, a mission of St. Mark's Church, Mauch Chunk, was laid by the rector, the Rev. Walter Coe Roberts, on Thursday, July 23rd. The Rev. Mr. Roberts has accepted an appointment as alumni lecturer on pastoral theology at the Berkeley Divinity School, the lectures to be delivered at Easter-tide.

THE diocese of Bethlehem paid $14,599.51 toward its apportionment of $17,067 for general missions for the year ending September 1, 1914. This was an increase of $1,088.62 over the previous year, though it fell short of the apportionment by $2,467.49.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Work of the G. F. S. Holiday House—The Church Convalescent Home—A Priest's Anniversary—Other Notes

THE G. F. S. Holiday House, so healthfully and beautifully situated at Buffalo Park, Colorado, two hours from Denver, and 7,000 feet high, has been crowded this season far beyond the capacity of its 28 rooms and many have slept on the porches. The committee is filled with enthusiasm to extend the work, and plans may shortly materialize for acquiring a home and lodge for city members in a house now to be rented near the business section of Denver.

THE CHURCH Convalescent Home, under the direction of the Rev. S. R. S. Gray, is filling a need of Christian love in taking care of the weak and semi-invalid patients sent from the hospitals. It is difficult to see how Denver existed so long without it. It keeps delicate patients from despair and houses older women while they look for strength to get a situation, and even baptizes the children in arms that happen to be within its doors. St. Barnabas parish has given ten donations from its treasury to this worthy cause, and the home itself held a reception for the presentation of necessary gifts on September 29th.

THE Rev. J. WALLIS OHL, who has spent three years in charge of St. Thomas' Church, Denver, entertained his brother clergy at breakfast after Holy Communion on the twenty-fifth anniversary of his ordination to the priesthood. Nearly all these years were spent in memorable work at Gunnison and Salida, Colorado; two only were outside the diocese in work under the saintly Bishop Knight, in Western Colorado, before that Bishop died. A beautiful golden pyx for the reservation of the sacrament and other gifts of flowers and money were made to Mr. Ohl by devoted members of his congregation.

THE OPENING SESSION of the Lectern League was held on Thursday, September 24th, with an attendance of about one hundred ladies. The programme, a musical one, was under the direction of Mrs. R. Jefferson Hale. The Lectern League of Women for the study of Church history, liturgics, art, missionary enterprise and so forth, or, as its programme states, for "the perfect understanding of the Holy Catholic and Apostolic Church, in its universal relation, divine and human," was founded in 1900, is now under the presidency of Mrs. Knight, and has diffused much useful instruction in the course of its always flourishing existence.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Grace Church, Hampden, Newly Renovated—Memorial Given

GRACE CHURCH, Hamden, has been entirely made new in the interior. Hardwood flooring has been laid and the decorations made to conform to the exterior Georgian style. White spindles and columns replace the former iron supports. The new white altar and white pulpit further brighten this colonial place of worship. Many memorials have been given at this time to mark the reconstruction. Among them are candlesticks from Alfred and Irving Todd, in memory of their parents, Mr. and Mrs. Alson B. Todd; altar book rest from Mrs. Elias Warner, in memory of her mother; altar book in memory of Frederick W. Beecher given by his family; credence, given by Miss A. M. Montgomery of Philadelphia. Mrs. H. M. Beldin of Camden, N. J., has given a sanctuary lamp and seven-branched candlesticks.

THE Rev. W. A. DE WITT, curate in Trinity Church, New Haven, has been appointed secretary of the Y. M. C. A. of Yale College.

FOND DU LAC

R. H. WELLER, D.D., Bishop

A New Church and Guild Hall to be Built at Wausau

THE CONTRACT for the new church and the guild hall at Wausau has been given. The work is rapidly going forward. The mate-

rial to be used in the church building is grey granite. The plans contemplate a new rectory built of the same material as the church in the near future.

IOWA

T. N. Morrison, D.D., LL.D., Bishop
H. S. Longley, D.D., Suffr. Bp.

The Bishop Makes an Advantageous Purchase in Des Moines

To the personal interest and energy of Bishop Morrison and by the advantageous purchase of a splendid piece of residence property in Des Moines, the diocese of Iowa has acquired a proper and adequate home for the Suffragan Bishop and his family. By deeds just executed, the diocese comes into possession of the Olmsted property, 195 feet on Grand boulevard and 338 feet on Forty-second street, a high and sightly lot, one of the most beautiful for residence purposes in the capital city. Upon it is a modern house in thoroughly good repair, not quite so large as the Episcopal residence in Davenport, but having as many rooms very conveniently arranged. The house stands back nearly 200 feet from Grand boulevard, the lot sloping gently to the front, and being shaded by many beautiful trees. The property is situated over two miles from the heart of the city, in the very best part of the new Des Moines. It was bought for $16,500, considered a very advantageous price for the purchaser, and every dollar of the purchase price has been provided for. Possession will be given October 15th, when Bishop Longley and his family will move in.

In the death of the Hon. Edward Knott, who recently entered into rest at the age of 72, St. Andrew's Church and the city of Waverly suffer a loss which is all but irreparable. For the almost fifty years he was a resident of that community his influence was felt for good, and during the many years he was connected with St. Andrew's Church as vestryman and junior and senior warden his rare qualities of heart and mind made him a power in Church affairs. Holding the office of United States marshal for more than twenty years he became widely known throughout the state as a man of absolute and unvarying integrity and moral principle. His name will long be remembered both in Church and in state.

MARQUETTE

G. Mott Williams, D.D., Bishop

Convocation at Ishpeming

A convocation for the clergy of the central portion of the diocese of Marquette was held at Grace Church, Ishpeming, on Tuesday and Wednesday. Bishop Williams and nine of his clergy were present and there was a good attendance on the part of the public. The Bishop spoke on "The Purpose of a Convocation." The general missionary, the Rev. Wm. Poyseor of Crystal Falls, spoke on "Opportunities for Church Extension." Other papers were read on "Clerical Problems," by the Rev. Bates G. Burt of Marquette, the Rev. John H. Davis of Crystal Falls, and the Rev. W. J. Datson of Escanaba. In the evening there was a sermon by the Rev. Harold S. Johns of Iron Mountain.

MARYLAND

John G. Murray, D.D., Bishop

Twenty-fifth Anniversary of the Erection of the John Frazier Memorial Chapel

The twenty-fifth anniversay of the erection of the John Frazier Memorial chapel at Phoenix, Baltimore county, was celebrated on the Sixteenth Sunday after Trinity, September 27th, with services which were unusually interesting and impressive, and were largely attended. The chapel was consecrated by the Rt. Rev. John G. Murray, D.D., Bishop of the diocese. Following this service, Bishop Murray ordained the Rev. Peter F. Lange, M. D., to the priesthood. In the afternoon there was a special service, followed by reminiscences of twenty-five years ago, given by the Rev. Duncan McCulloch, *rector emeritus*, Mr. W. A. Schumacher, the first superintendent of the Sunday school, and Mr. O. V. Hare, the present superintendent, the Rev. James F. Plumer, the present rector, and others. In the evening a class was confirmed by Bishop Murray, who preached the sermon. At the morning and afternoon services a memorial offering was taken which will be applied to keeping the chapel in repair. The offering at the evening service was specially designated for the Bishop Paret Memorial Chapel at Locust point. Luncheon and supper were served to the guests present by the ladies of the congregation. Phoenix, which was once a flourishing cotton-mill community, lies within the confines of Immanuel parish, and its memorial chapel is under the care of the rector of that parish, the Rev. James F. Plummer.

The congregation of St. John's Chapel, Shadyside, Anne Arundel county, which is under the care of the Rev. Robert A. Mayo, rector of Christ Church, West River, has in hand nearly $200 towards the erection of a parish hall. The estimated cost of the building is only $500, which low cost is made possible because some carpenters and other workmen of the congregation have offered to give their services free. Bishop Murray on his recent visit kindly promised $100 from his "parish hall fund. It is hoped to have the building ready for use early next spring. It was decided at the suggestion of the present rector of Christ Church to make the new hall a memorial of the late Rev. Dr. Thomas J. Packard, who, when rector of Christ Church, started their mission, now St. John's, among the oystermen.

MASSACHUSETTS

Wm. Lawrence, D.D., LL.D., Bishop.
Samuel G. Babcock, Suffr. Bp.

A Newly Elected City Missionary in Boston—Episcopal Theological School Opens

At the meeting of the archdeaconry of Boston, at which the Rev. Ernest J. Dennen of Lynn was elected head of the Episcopal City Mission, announcement was made of the legacy of $1,000 left by Samuel B. Whitney, for thirty-seven years organist of the Church of the Advent. As Mr. Dennen has not yet resigned from St. Stephen's Church, Lynn, where he has been for nine years, he will for the present confine his work to the archdeaconry, taking up the more pressing duties of superintendent of the City Mission sometime in December.

The Rev. William H. Pettus, rector of St. James' Church, West Somerville, was tendered a reception by the parish on his return from Europe and he was presented with a handsome communion service for use among the sick.

The council which annually arranges for the winter's dinner of the Episcopalian Club met at the Hotel Bellevue a few days ago and decided that he first dinner will be at the Hotel Somerset on Monday, October 26th.

Acting on the request of the President for a proper observance of Peace Day a largely-attended meeting was held at Trinity Church on Sunday, October 4th. Bishop Lawrence presided and made the opening address, and following him were the Rev. George A. Gordon (Congregational) of the Old South Church, and Hon. Samuel J. Elder, president of the American Peace Society. All the hymns were carefully chosen with due regard for the significance of the occasion, and leaflets which were distributed were a prescribed form authorized by the Bishop as a special intercession for the peace of the world.

The Episcopal Theological School began its forty-seventh year in St. John's Memorial Chapel on September 30th with Evening Prayer. The following morning there was a celebration of the Holy Communion with Dean Hodges as the celebrant. During the forenoon the lectures began. The Rev. Henry B. Washburn, professor of Church History, who was to have taken his sabbatical year this fall, has deferred his leave of absence until next year because of the foreign situation and he will give his usual courses in Church History. Assistant Professor Warren F. Gookin will add two courses, one on the Life of Christ for the seniors, and another on the Epistle to the Romans for the middlers. Several minor changes have been made in the school plant, the most important being the removal of a partition on the third floor of Lawrence Hall, which now will allow of easy access from one end of the dormitory to the other on that floor.

The first service of any magnitude in the interests of peace was held at St. Paul's Cathedral on Wednesday, September 30th, and thereafter the Wednesday noon services will be devoted to this specific purpose. Dean Rousmaniere was in charge and the church was filled to capacity. The Dean took extracts from St. Luke 21 for his text—"Nation shall rise against nation," "Men's hearts shall fail them for fear," and "When these things begin to come to pass then look up and lift up your heads," this last clause being the one on which he placed especial emphasis. Then followed special prayers which were preceded by an interval for silent meditation. These petitions were for all in authority, for the sick and wounded, for all who minister to the sick and wounded, for those who are in anxiety and sorrow, for those who are in poverty and need, that peace may be restored, for international understanding and friendship, and finally for our beloved country. The service was deeply impressive, made the more so by the strong depth of feeling with which the Dean recited the prayers.

MICHIGAN

Charles D. Williams, D.D., Bishop

Central Convocation Meets at Port Huron

The fall meeting of the central convocation, Rev. John Munday, Dean, was held October 6th and 7th at Port Huron. A missionary service was held on Tuesday evening in St. Paul's Church, under the leadership of the rector, the Rev. J. E. Ryerson. The Rev. W. H. Gallagher spoke on the "Mission of the Church to Rural Districts"; the Rev. B. J. Baxter "To the Smaller Towns", and the Rev. C. E. Bishop "To the Cities." At the afternoon session on Wednesday, October 7th, there was a general and interesting discussion of the theme, "If I could create my Sunday school anew, with free range to my ideas, and all necessary instruments and means, how would I have it?" In the evening there was another missionary service of which the general subject was "The Church's Obligation." The Rev. J. H. Jordan spoke "As Regards Education"; the Rev. J. B. Pengelly "As Regards Labor Problems"; the Rev. W. S. Sayres, D.D., general missionary, "As Regards the Unshepherded"; and the Very Rev. T. R. Davis, of Sarnia, Ontario, "As Regards Civic Life."

MILWAUKEE

W. W. Webb, D.D., Bishop

St. Paul's Parish, Milwaukee, Pays in Full Its Apportionment—A Successful Meeting

St. Paul's Church, Milwaukee (Rev. Holmes Whitmore, rector), is now added to

the number of Middle Western parishes that pay in full both their apportionment for general missions and their allotment for diocesan missions. This has been accomplished for the fiscal year just closed, and betokens hard work on the part of the rector and a spirit of coöperation on the part of the people.

A WELL ATTENDED group of meetings was held on Thursday of last week in the interest of Religious Education, preparations for which had been made by the diocesan Board of Religious Education with the coöperation of the Clericus and the Church Club. The meetings were held in Bosworth Hall of the Cathedral. At the first of these, in the afternoon, the Rev. Charles H. Young of Chicago introduced the subject in a happy review of what has been accomplished and what is hoped for in connection with it. There was then Evensong, when the Bishop made an address. Supper was served in the guild rooms, and there was afterward an exposition of the remarkable work under way in St. Louis by the Church School of Religious Education, presented by the Rev. James Wise, its president. Those in attendance were very largely teachers and officers of the various Sunday schools of the city, and the desire for establishing such a school in Milwaukee was very general. The local phase of the matter was discussed by the Clericus at its luncheon on the following Monday, and it is likely that a similar school will be established here.

NEWARK

EDWIN S. LINES, D.D., Bishop

A Largely Attended Joint Meeting at St. Paul's Parish House, Newark—The Opening of the Newark Clericus

AT A formal meeting on September 15th the mission of St. Bartholomew, Ho-Ho-Kus, N. J., was organized as a parish. The mission has been doing work for the past ten years as a mission of Christ Church, Ridgewood. It was organized as a mission while the Rev. E. H. Cleveland was rector, and has been looked after by lay readers, deacons, students from the General Theological Seminary, and the Rev. E. R. Noel, curate of Christ Church. The rector of Christ Church, the Rev. Philip C. Pearson is now assisting the new parish to find its first rector. The property is entirely free from debt. The rapid growth of Ho-Ho-Kus, in virtue of its nearness to New York City, assures a bright future for the new work under wise guidance. At present there are a few more than fifty communicants.

ABOUT FIFTY members of the several bodies attended a joint meeting of the board of religious education, the social service commission and the committee on the apportionment plan for general missions, which was held on Monday evening, September 28th, in St. Paul's parish house, Newark, N. J. After supper there was a discussion on "Coördinating the Church's Interests," at which the Rev. Edmund J. Cleveland presided. The speakers were the Rev. Wm. E. Gardner, D.D., secretary of the general board of religious education; Mr. John M. Glenn, of the joint commission on social service and the Sage Foundation; Mr. John W. Wood, secretary of the General Board of Missions. Bishop Lines made an address summing up the points made by the appointed speakers.

THE OPENING meeting of the Newark clericus was held on Monday, September 28th, at the Hotel Chelsea, New York City, the president, Rev. Henry H. Hadley, presiding. There was a very large attendance. Bishop Lines was present and made an address. The Rev. Wilson R. Stearly, rector of St. Luke's Church, Montclair, N. J., read a paper on "Christianity and the Woman of the Twentieth Century."

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Close of the Open Air Services in Pittsburgh—Fortieth Anniversary of St. John's Church, Oakmont

SUNDAY afternoon, September 27th, marked the close of the second year of open air services, held under the auspices of the clergy of Pittsburgh, on the corner of Smithfield street and Second avenue—a downtown section of the city. The Rev. Wm. Porkess, rector of Grace Church, presided, and the Rev. Messrs. Schulz and John Hartley gave the addresses. The attendance was the largest that has ever been seen. The Bishop of Pittsburgh has not only favored this movement but also has been one of the speakers. Twenty-one of the clergy have taken an active part, and also a number of the prominent laity. A count has been kept of the attendances and the figures show that several thousand have been present during the summer of 1914. The third year of these services will begin with the first Sunday of June, 1915.

ON SUNDAY, Monday, and Tuesday, September 27th-29th, St. Thomas' Memorial Church, Oakmont, celebrated its fortieth anniversary. On Sunday morning the rector, the Rev. C. M. Young, had as his subject, "The Record and the Opportunities of the Parish." In the afternoon there was a service for the Sunday school and for that of St. Thomas' mission, Sandy Creek, which is under the care of the parish church, on which occasion the church was crowded. In the evening the sermon was by the Bishop of the diocese. On Monday evening, after a short service, an historical paper was read by Mr. C. B. Price, on "Forty Years of Progress," and brief addresses were made by Rev. Dr. Irons and Rev. A. C. McCrea, denominational ministers of the town, and Mr. J. W. Paul, senior warden of the parish. On Tuesday evening in the parish house there was a social gathering of the members of the church and the Sandy Creek chapel. All the offerings were used towards reducing the floating debt of the parish. St. Thomas' Church, Verona, was organized in 1874, and the first church was erected on the bank of the Allegheny River in the borough of Verona. Later the residence part of Verona took the name of Oakmont, and a large lot being secured in a very eligible location, a parish house was first built in which the congregation worshipped for a season. Later a rectory was added and then the handsome stone church was erected, and consecrated in 1907. The total value of the church property is now $107,303. There are 382 communicants in the parish church, and 85 in the mission, with 250 and 150 pupils in the respective Sunday schools.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

A Silver Chalice and Paten Presented to Trinity Church, London

TRINITY CHURCH, London (Rev. E. C. Schmeiser, vicar), has received a beautiful solid silver chalice and paten in memory of the late Frederick Webster, of Oberlin. The communion set was designed and executed in the works of Tiffany and Company of New York. It is the gift of his widow, Mrs. Hortense Farrar Webster, of Oberlin.

SOUTHERN VIRGINIA

A. M. RANDOLPH, D.D., LL.D., Bishop
B. D. TUCKER, D.D., Bp. Coadj.

Field Secretary of Sunday School Work in Third Department Visits S. W. Virginia

THE REV. S. U. MITMAN, Ph.D., our field secretary for the work of religious education in the third department, made a visit to the large territory under Archdeacon Rich, September 10th to 19th. The field secretary is quite used to traveling, but we think he met a new phase on going with the archdeacon, which was quite a task. He carried a stereopticon, and in many of the coal camps he gave illustrated lectures, and where such things were possible he would gather teachers and workers and hold conferences. He held services in school houses and chapels, also improvised meeting places in mountain districts, and coal camps, and concluded his journey in the great blue grass and beautiful country of Giles and Tazewell, making addresses in the churches at Parisburg and Tazewell Courthouse. Remarking about this trip, and experiences, the field secretary was profoundly impressed with the magnitude of the work and the great possibilities lying ready for the Church to enter in, and the wonderful material resources. He was also impressed with the stupendous task of the archdeacon in trying to take care of that enormous district with only a limited number of helpers. The great need just now is more clergy to minister to the stations already opened up, which are sixteen in number. Dr. Mitman spent Sunday, September 20th, in Roanoke and Salem. This happened to be the day set by Christ Church, Roanoke, for the reörganizing and regarding of the Sunday school. There were about two hundred scholars present and Dr. Mitman made some most healthful and encouraging remarks as to the endeavor of that parish to follow the curriculum as outlined by the general board of religious education. Besides the main school, he addressed the primary department and the adult organized Bible class. At the later service Dr. Mitman preached a splendid sermon, from the text, "He set a young child in the midst." In the evening, he went to Salem and with the newly installed rector, Rev. T. K. Nelson, held evening service and preached; after which he had a conference of their Sunday school teachers.

THE REV. THOMAS K. NELSON, who has spent all of his former ministry in China, but whose health compelled him to return to this country, is now in charge of St. Paul's Church, Salem. We wish for him every blessing in his new field.

THE REV. C. A. HARRISON, colored clergyman of the Church, has commenced holding

NO ALUM
IN
ROYAL BAKING POWDER

services every afternoon in Roanoke, in a hired hall. He is doing his work with great earnestness and it is sincerely hoped that the start in Roanoke will be abundantly blessed. He lives in Lynchburg, gives the Church of the Good Shepherd there a morning service, leaving at 2:30 for Roanoke, and after the services there in the afternoon he takes the train at 6:30 for Bedford City, where he holds a regular evening service at St. Philip's Church. When the work seems to justify it, there will be an effort made to secure a permanent building for this new colored enterprise in Roanoke.

THE DIOCESE of Southern Virginia is to be congratulated on having the Rev. Edward S. Hinks, always a Virginian but for some time a resident of other climes, to take charge of the work in Amherst county with headquarters at Amherst Courthouse.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Convocation of Knoxville Has a Busy Session

THE CONVOCATION of Knoxville met at St. John's Church, Knoxville, on Tuesday, Wednesday and Thursday, September 22nd, 23rd and 24th, with the remarkable experience of having present every member of the convocation, which comprises all of East Tennessee. On the first night a sermon on "The Church" was preached by the Rev. Wm. C. Robertson, rector of Christ Church, Chattanooga. On the second night the Rev. Wyatt Brown, rector of Trinity Church, Asheville, N. C., preached on "The Power of the Cross." On the third night Archdeacon Claiborne spoke on "The Diversified Missionary Activities of the Twentieth Century," the Rev. Loaring Clark, of St. Paul's Church, Chattanooga, spoke on "The Propagation of the Gospel and the Propagation of the Church," and the Rev. Nathan Matthews, rector of Thankful Memorial Church, St. Elmo, spoke on "Observations and Experiences of a Missionary in Africa." There were four open discussions, two each day, dealing with current Church problems, all leading to wide discussions. The Rev. Walter C. Whitaker, D.D., was leader in the discussion of "The New Provincial System and What may be Expected from It." The Rev. Dwight Cameron led on the topic, "The Problem of the Sunday Evening Service." The Rev. Loaring Clark, D.D., read a strong essay on "Why I believe in the Protestant Episcopal Church." The Rev. W. S. Claiborne's subject was "Church Growth in Tennessee." A committee consisting of the archdeacon, the Rev. W. C. Robertson, and the Rev. Dr. Whitaker was appointed to take steps in conjunction with other religious and philanthropic organizations to urge the legislature of the state to establish East Tennessee and West Tennessee industrial schools similar to that situated near Nashville. By unanimous vote the clergy pledged themselves to give as much as ten days each year to the holding of missions in East Tennessee, and a supply of Mission Hymnals was ordered to be purchased by the treasurer of the convocation for use on these occasions. The convocation also reaffirmed its act of six months ago declaring the necessity for another Bishop in Tennessee and the evident unwillingness of the diocese at this time to undertake the raising of an endowment; and put itself on record as being willing to stand for additional assessments on the parishes to meet the additional expenses of a new Bishop.

WESTERN COLORADO

BENJAMIN BREWSTER, D.D., Miss. Bp.

Cornerstone Laid of the New Church at Ignacio

THE CORNERSTONE of the new St. John's Church, Ignacio, was laid by Dean Smith on Sunday, September 27th, assisted by the Rev. W. H. Blake. While there are but few com-

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municants of the Church here, the town is rapidly growing, and being the headquarters of the Southern Ute Indian agency and the Southern Ute Indian boarding school, is an important center. The dean holds regular services at the Indian school, giving simple object-lesson talks on morals and doctrine to the children, a large per cent. of whom are not connected with any religious body, and this is the only regular religious ministrations they have. This is the second church building to be erected in the Southwestern Deanery in the past year.

ARCHDEACON DENNIS delivered a series of lectures on "British Christianity" during the sessions of the summer school of the Gunnison Normal. Credits were allowed for attendance on these lectures.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Rochester Clerical Association Opens—Improvements in Christ Chapel, Buffalo

THE FIRST meeting of the Rochester Clerical Association, which is composed of the clergy of the Rochester archdeaconry, occurred on Monday, September 28th, at the University Club of Rochester. The subject for discussion was "War and Religion," which was led by Bishop Walker. A luncheon and election of officers followed. The Rev. W. A. R. Goodwin was chosen president of the association, and the Rev. James C. Gairdner, secretary and treasurer.

THE RECTOR of the Church of the Epiphany, Niagara Falls, N. Y., has announced that beginning Sunday, October 4th, he will hold every Sunday, in addition to his regular services, a special Evening Prayer service for the children of the Sunday school at 4 P. M. The special feature will be a sermon for children illustrated with stereopticon slides.

CHRIST CHAPEL of Trinity Church, Buffalo (Rev. Cameron J. Davis, rector), is about to undergo a still further improving and beautifying process. Recently changes were made to give it better proportion and decorative work has been done, including beautiful memorial windows, exquisite wood-carving and painting. The organ was moved and changed in action so that the instrument is practically new. New doors are now to be placed in the entrance of the chapel, the church and parish house. They will be of heavy oak, carved, and set in stone lintels. A new ceiling of carved oak is being placed in the vestibule. The most important part of the new plans concerns the decoration, which will be most elaborate. The ceiling and walls of the chancel will be in color and gold leaf, in Gothic designs. On the ceiling will be the symbols of the twenty saints of the Church. The colors used will be dull reds and greens and gold leaf. The ceiling of the nave will be decorated in colors and gold leaf and Gothic designs will be used there as well. Already the chapel has attracted considerable attention because of its perfection in architecture and furnishing. The decorating will be done by the artist who had charge of the new Chapel of the Intercession, New York. The architect is the same who planned St. Thomas' Church, and St. Bartholomew's, New York.

WORK FOR the Red Cross has been started in St. Stephen's parish, Olean, by the women of the parish contributing or making clothing, bedding and bandages to be forwarded for the wounded in the European war.

WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

Interesting Diocesan News—Plans for a New Church at Karnes City

ON THE Sixteenth Sunday after Trinity, following the reöpening of the schools in San Antonio, a corporate celebration of the Holy Communion was held at St. Mark's Church. There was a large congregation of teachers from the many public and private schools of the city. Bishop Capers delivered a strong address on the responsibility of teachers, emphasizing the necessity of getting away from the professional aspect of the work and devoting one's self unselfishly to the ministry of service.

THE FIRST fall meeting of the San Antonio clericus was held in St. Mark's parish house on Thursday, September 24th. Bishop Capers led the discussion with an address on the relation of the Church to the war in Europe. Plans were also made for aggressive mission work in the city during the Advent season.

AN INTERESTING and unusual service was recently held at Kenedy when the rector, Rev. R. M. Hardman, baptized four persons by immersion in the San Antonio River. The mission at Kenedy was organized about eighteen months ago, and is already one of the strong missions of the diocese. During that time the Bishop has made four visitations for the purpose of administering confirmation, a lot has been secured and steps have been taken for the erection of a church to cost about $4,000.

THE REV. AND MRS. J. A. MASSEY have returned to Boerne after an absence of nearly four months which was spent in the East for the benefit of Mr. Massey's health. He is greatly improved and looks forward to an active winter's work in his extensive parish which includes the whole of Kendall county. A reception was tendered to Mr. and Mrs. Massey on their return. The large attendance of parishioners and outside friends was a grateful appreciation of the splendid work they have done in that part of the diocese. A pleasing feature of the occasion was the presentation to Mr. Massey of a fund for the purchase of a church bell and the erection of a stone bell tower.

DESIRABLE lots have been donated by Hon. A. B. Davidson, and Mrs. Otto Buchel of Cuero, for a new church at Karnes City. Plans for a very pretty Gothic building have been prepared by Alfred Giles, architect, of San Antonio, and the work of construction will be begun in a few days. The necessary funds are in hand, all raised within the mission, so that he church when completed will be free from debt.

CANADA

News of the Dioceses

Clergy Volunteer as Chaplains

REV. GEORGE M. AMBROSE, rector of Bedford, Nova Scotia, has gone to the front as chaplain with the first Canadian contingent. Mr. Ambrose is well-known in his home diocese, having been rector of Bridgewater and several other important parishes. For several years he also served the Church in the Canadian West. He is a graduate of King's College. His father was the late Rev. Dr. Ambrose, one of the fathers of the Church in Nova Scotia, a former editor of the diocesan paper, *Church Work*, and an efficient parish priest. He is a relative also of Ven. Archdeacon Martell.—REV. G. W. BULLOCK, rector of St. Alban's Church, Sydney, and Rev. J. F. Tupper, rector of Westville, N. S., also volunteered their services and have strong hopes of being accepted before the war is over. Both are also King's College men. Mr. Bullock is a son of Rev. W. H. Bullock, retired army chaplain, who served with the imperial troops for more than a quarter of a century, having been through several battles. His grandfather, Canon Bullock, was the first dean of Nova Scotia and the author of the hymn, "We love the place, O God." Mr. Tupper is a son of the late Captain Oliver Tupper. He is well known in literary circles, being a regular contributor to magazines and papers.

Diocese of Algoma

A BEAUTIFUL reredos of carved oak was dedicated by Bishop Thorneloe, in the church at Gore Bay. Several other gifts had been made towards the furnishings.

Diocese of Rupert's Land

ARCHDEACON AND MRS. DOBTIN have returned to Winnipeg after their summer vacation, which was spent in eastern Canada.—BISHOP RICHARDSON, of Fredericton, preached in Holy Trinity Church, Winnipeg, September 6th. His sermon was a vindication of the Christian faith in God as against the contentions of materialism.

Diocese of Montreal

THE FIRST meeting of the diocesan board of the W. A. for the season opened October 1st with a celebration of the Holy Communion in Christ Church Cathedral, Montreal. Bishop

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Farthing was celebrant, assisted by Archdeacon Norton, the Rev. A. P. Shatford, and other clergy. There was a good attendance of W. A. members. After the service the business meeting opened in the Synod Hall. Great satisfaction was felt at the announcement of the diocesan share of the triennial thankoffering, which was to have been given in at the postponed meeting in Vancouver. Montreal's share from the W. A. was over $1,700, a considerable increase on former years.—THE TWO Montreal clergy who have left Canada with the Canadian troops for the front are the Rev. Canon Almond of Trinity Church, and the Rev. A. H. McGreer of Christ Church Cathedral.

Diocese of Ontario

A MISSION in order to strengthen interest in missionary work is to be held in the rural deanery of Hastings the second week in October. The clergy of the deanery held a meeting for final preparation October 5th. Bishop Bidwell will conduct the service at Madoc. A young cousin of Bishop Bidwell has been killed in action, while serving with the British expeditionary force in France.

Diocese of Huron

BISHOP WILLIAMS gave one of the addresses of welcome at the annual meeting of the Huron College alumni, September 14th, in Cronyn Hall. The meeting was preceded by evensong in St. Paul's Cathedral. A quiet hour was held in the latter part of the evening, conducted by Canon Craig, rector of the Church of St. John the Evangelist, London. —A UNION meeting for prayer for men at the seat of war was held in New St. Paul's Church, Woodstock, September 16th. Principal Waller, of Huron College, is still in England.

Diocese of Saskatchewan

IN HIS August visitation, Bishop Newnham consecrated four churches, of which Holy trinity, at Campbell Lake, was one. The Bishop also dedicated Emmanuel Church at Nunebor.—MANY churches in the diocese are holding services of intercession during the war, regularly. One is held daily in St. Alban's Church, Prince Albert, lasting a quarter of an hour.—A DAY of contrition and penitence, on behalf of the empire, was held September 13th. Archdeacon Dewdney, preaching ing in St. Alban's, made a strong appeal for contrition and confession of sin. He expressed every confidence in the righteousness of our cause and in the ultimate issue, but he recognized war as a chastisement for sin.

Diocese of Toronto

AT THE annual meeting in September, in the chapter house of St. Alban's Cathedral, Toronto, of the diocesan lay readers' association, the secretary pointed out that a number of unlicensed men were often invited to act as readers. It was mentioned that all members should provide themselves with the badge which the Bishop desires to have worn by every licensed lay reader. The newly elected president suggested the calling together of the members by archdeaconries as a means of increasing interest in the work.—THE OFFER of the Church Bible and Prayer Book Society to send Prayer and Hymn Books to the troops now gone to the front from Canada was warmly accepted by the commandant, Colonel Williams, of Valcartier Camp, before their departure. Each member of the Toronto contingents had been presented by the Society before their departure with a combined Prayer and Hymn Book.—THE PREACHER at St. Margaret's Church, Toronto, at the festival service in the morning was the Rev. Dyson Hague, and in the evening, Provost Macklem, of Trinity.

Diocese of Mackenzie River

BISHOP LUCAS sailed from New York, September 24th, for England. He has gone in the interest of his diocese and will be some time away.

Diocese of Ottawa

THERE was a very good attendance at the first autumn meeting in September, of the diocesan board of the W. A. in the Lauder Hall, Ottawa. The board are again under the necessity of electing a president, as their president elected at the annual has had to remove to Edmonton.

The Magazines

THE *National Municipal Review* continues to give most admirable material for thought in every one of its numbers. The leading article in the October number is entitled "Do Women Vote?" It is a thoughtful analysis of the actual statistics of voting in Denver by Mrs. Ellis Meredith of the Board of Election Commissioners, herself an intelligent and ardent advocate of suffrage. In concluding her article Mrs. Meredith says: "A good many people look at the vote in the same way, —maybe they will exercise it this year, and perhaps not,—instead of thinking of it as the dues we owe our country so long as we stay in it. I would like to claim more for the

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women of Denver, but these are the facts. Perhaps facing them will help us to mend them."

There is a striking article on "New Massachusetts Legislation and Regulating Municipal Indebtedness," telling how system has been worked out of chaos by careful work. Dr. Charles F. Taylor treats of the whole subject of municipal indebtedness, and Professor Schaper of the University of Minnesota treats of the public library as a part of the educational system of the city. Among the shorter articles are to be noted: "The Influence of Moving Pictures in Municipal Life," by Orrin G. Cocks; a review of the activity of women along civic lines, by the editor, Clinton Rogers Woodruff; a description of St. Louis' successful fight for a modern charter, by Roger N. Baldwin; a review of civic and social surveys, and community efficiency, by Professor Murray Gross of Philadelphia. Dr. Delos F. Wilcox contributes a striking summary of the various street railway resettlements and negotiations for municipal ownership now in progress in several western cities. Miss Neva R. Deardorff contributes an interesting article on "Citizen Coöperation in the Administration of Health and Charities," and Professor J. W. Jenks one on "Coöperation Between City Governments and Universities."

THE WAR, in one form or another, is the subject of most of the articles in the September *Nineteenth Century*. Mr. J. Ellis Barker, writing on "The Ultimate Ruin of Germany," says, "Modesty, concentration, thoroughness, and hard work command success in diplomacy and war. While modesty and thoroughness were the great characteristics of William the First and of his time, the reign of William the Second has been notorious for luxury, ostentation, arrogance, favoritism, amateurishness, self-praise, and conceit. During his reign German idealism died, and Berlin became a centre of coarse materialism, of luxury, and of immortality." Germany's army, by many supposed invincible, has in fact been greatly weakened in recent years. Money which should have been spent on the army has, to please the emperor's vanity, been given to the navy; and favoritism has ruled. At the time when the emperor made Von Moltke chief of staff, the rumor was current in well-informed circles in Berlin that the latter asked not to be given that most responsible position because he thought that he did not possess the necessary high qualifications, but that the emperor had replied, "Never mind, Moltke. You can safely take the post. What you don't know I do, and I can do the work for you." After the emperor's backdown in the Morocco affair, the ultra-patriotic *Post* of Berlin referred to him as a "poltron misérable," and his friends and his own family, especially the Crown Prince, openly showed their disgust with him. The emperor felt the ground on which he stood crumbling under his feet, that deeds not words were expected of him. The present war is the result.

Sir Harry H. Johnson makes the following forecast: "I can see, as in a Sidney Corton vision, many good things for humanity emanating from this holocaust of men and horses, this destruction of famous buildings and ruin of the arts. I can see a Poland once more taking shape; at first a vassal power under the wing of Russia, but by degrees a splendid West Slavic nation, developing in Central Europe a brilliant literature and an original genius in painting and music. I see far better conditions of life granted to the Jews in Russia, and a Jewish state in Palestine guaranteed by Britain, France, and Russia. An alliance with Russia has been viewed with apprehension by many minds in England because it suggested the condonation of persecution and a reaction in freedom of thought and belief. But let us hope—we have historical grounds for hoping—that a victorious Russia may be generous, may—with the great fear removed of Germany coming between her and the warm seas—be more forbearing with Persia, less suspicious of Jewish internationalism, less arrogant about the orthodoxy of her own form of Christianity, less eager to Russianize all people coming within her sphere. Turkey will no longer receive diplomatic support in her postponement of reforms or her longing for a revenge on the nascent Byzantine Empire."

We regret that the editor has seen fit to give a prominent place to an article entitled "God's Test by War." It is a plea for war in the most approved Nietzschian style as "the court of God." If such a creed were in fact held by the English people it is certain American sympathy would not be with them as it is in the present war. Altogether pleasant, however, is an article on "The Practical Utility of the Boy Scouts During the War." "Unfortunately," writes Captain Price, the author, "the student of patriotism and the lover of country is forced to the belief that average children grow to manhood and womanhood oblivious of the fact that they are part of the British nation. The average Britisher is unquestionably a patriot at heart, with a patriotism inherited in the blood from generations of loyal Britons, or perchance brought into being by contact with the navy and army, but this instinct frequently lies dormant for want of knowledge and the experience to ripen it into vigorous activity. And in my opinion it is not too much to suggest that the patriotic and national salvation of the empire may come from the Boy Scout movement." An interesting account of the services rendered by the Boy Scouts in the present crisis follows.

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Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 37 East Twenty-eighth Street.
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